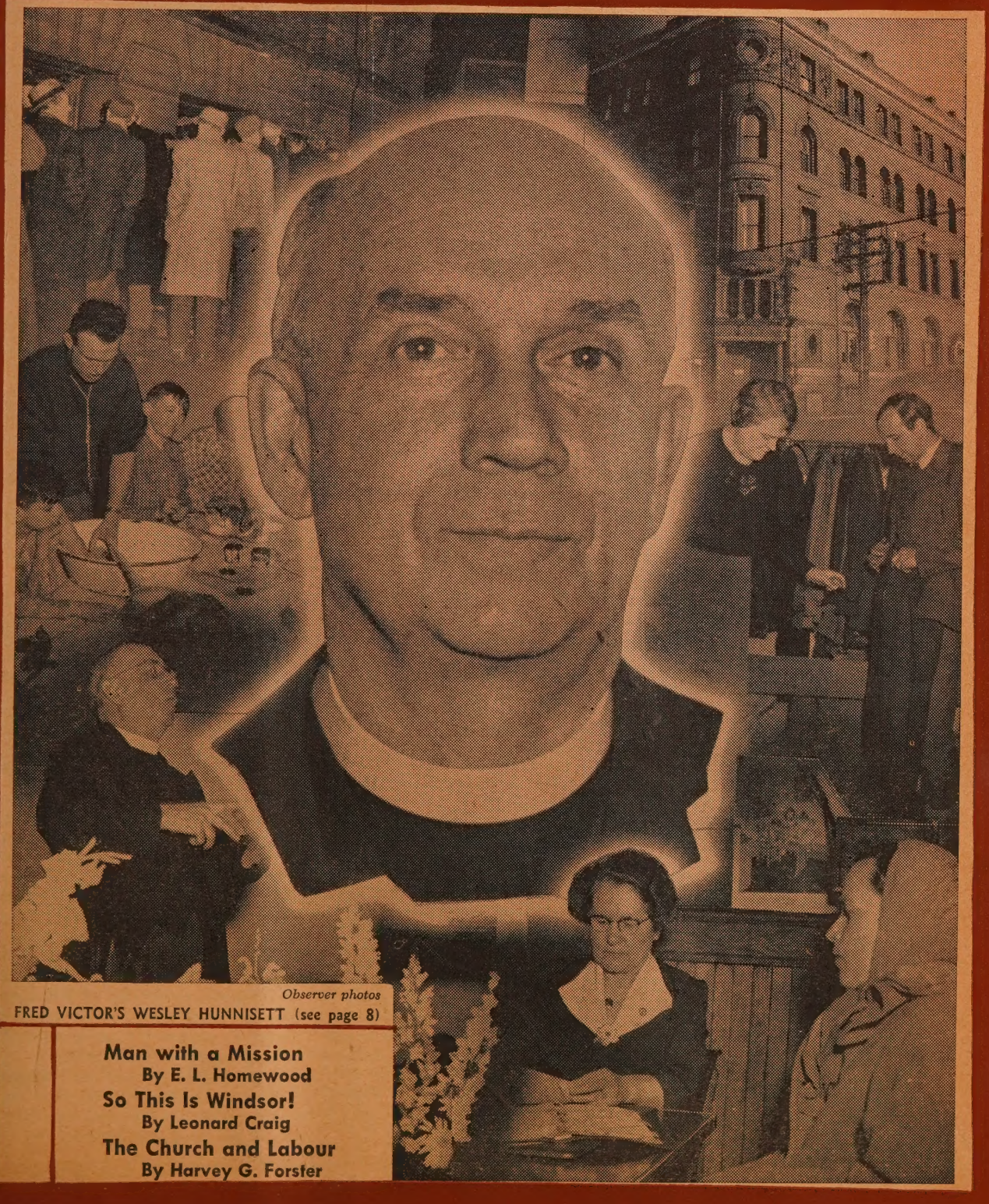
THE UNITED CHURCH

SEPTEMBER 1, 1956

OBSERVER



Observer photos

FRED VICTOR'S WESLEY HUNNISETT (see page 8)

Man with a Mission
By E. L. Homewood

So This Is Windsor!
By Leonard Craig

The Church and Labour
By Harvey G. Forster

Letters

For the Blacklist

Dear Sir: You mention "Grass Roots" as standing at the top of "Words and Phrases we're sick of."

"Personality" stands at the head of my list. There seems to me something superficial in its implications. So I much prefer "character" or "person", or turning the sentence in such a way that the idea is expressed simply by an adjective without a noun.

Next on my list comes "getting down to brass tacks," an utterly meaningless phrase but one supposed to attract the attention of business men at once and win their approval for what follows.

Hamilton, Ont. Calvin McQuesten.

Musical Background

Dear Sir: In reading your letters in THE OBSERVER I felt I would like to ask a question: Why is an organ or piano played when the minister is giving announcements or some other talk? I refer to radio programmes. It is just about as pleasant as listening to two programmes at once and just as confusing. As my hearing is not too good I usually get better service from the radio than from the pulpit unless the minister speaks out. I wonder why the organ is not played while the minister is preaching his sermon . . .

Richmond, Ont. F. Reid.

Give Him a Chance

Dear Sir: I agree with C. D. Denney in regard to the cartoons. I believe they are a great asset to the magazine and add a lift to it.

It appears as though "A. M. B." from his apparent dislike of the cartoons was hurt by the Easter issue cartoon captioned "We attend Church every Easter and he *still* doesn't remember our name." I would also like to know why "A. M. B." was quite willing to mention someone else's name in his letter but referred to himself by initials only?

I believe C. D. Denney was being a little rough on "A. M. B." when he said his kind didn't belong in the world. Let's give the fellow a chance—he can't be all bad.

Toronto, Ont. J. A. Chisholm.

Counter Propaganda

Dear Sir: The recent statement by the Rev. Murdoch Campbell, Moderator of the Free Church of Scotland, regarding the growth of Communism in Roman Catholic countries and the persecuting of Protestants in Roman Catholic countries should give serious Protestants a lot of thought. It seems though that the Protestant Church is sleeping with few exceptions. Ministers today are very cautious about talking about Roman Catholic persecution. If we don't wake up in this country we may find in years to come another Spain or Colombia here. Why doesn't the Canadian Council of Churches insert Protestant information in our national magazines to counter the propaganda put out by the Knights of Columbus?

Guelph, Ont. Raymond Roberts.

Observer

". . . A Lovely Vacation, and we heard such WONDERFUL preachers!"

Our Money At Work

Dear Sir: We received at the end of March through the good offices of the World Council of Churches a gift from The United Church of Canada which amounted to $5,000. This was transferred to us for the work of CIMADE here in Berlin and used at the CIMADE refugee centre at Marienfelde. . . .

Three young ecumenical church workers perform their often difficult task in this small wooden barrack which receives more than 100 refugees daily. . . .

Our gratitude is great for your deep concern and I cannot find words to express it adequately. With the support of your Church we can obviate the greatest danger which threatens the refugee: unemployment and the accompanying feeling of leading a useless existence. Our group in the CIMADE house tries in each particular case to give an occupation to the refugee according to his capacities, his training and his education. Everything in the small but comfortable barrack has been made by the refugees themselves. . . . You should see how many women are diligent in knitting or sewing. Knitting wool and fabrics are provided, and what the refugees knit or sew they are allowed to keep for themselves and their families, since, as you know, most refugees, when they arrive, have almost nothing to wear. Let me thank you in their name, and may God bless you for all your help.

Kirchenrat Christian Berg.

Ed. The above letter was received by Dr. Harold Young, Chairman, Committee on Overseas Relief.

The Organ Builders

Dear Sir: Re your Observations on page 5 of June 1st issue, if you are truly interested in doing a story on a top organ maker in Canada the National Gallery of Canada has on loan a film called, "Le Vent Qui Chante," which is a demonstration of organ building by the renowned Casavant family of St. Hyacinthe, Quebec, preceded by a short story of the organ. 16 mm. No rental fee. . . .

In the longer (500 feet) French version, M. Bernard Piche plays the organ in the Basilica in Quebec; in the shorter (300 feet) English version, the organist is Dr. Healey Willan of Toronto. . . .

Teacher

Liked "Observer," So —

Dear Sir: We are a little mission field 38 miles out of the city of Winnipeg and recently a few copies of the March 15th OBSERVER reached my hands which I circulated among church members.

I enjoyed it so much, and although a widow I am interested in donating ten subscriptions to start at once which I would see were distributed to interested parties.

H. I.

Church and Labour

By HARVEY G. FORSTER*

HISTORICALLY the Church has spoken often about the perils of riches. It has not been equally vocal about the perils of poverty. Those of us who have spent one-third of a century in industrial communities know little about the former, but we do know what poverty does to a family. Poverty in the midst of a poverty-stricken world can be endured, but poverty in the midst of plenty calls for action.

The industrial worker has lived a precarious, migratory, sub-standard existence in unhealthy, smog-infested, vice-ridden areas of shacks and hovels. Today he lives a normal, healthy, secure, status-possessing, home-owning life in a pleasant community of neat homes, gardens, trees, with well-equipped schools, paved streets, playgrounds and parks, with sound municipal government and a well-paid police force. A male adult worker receives at least one dollar and one-half per hour, which in a two thousand hour work year, means an annual income of three thousand dollars. With that income, the worker owns his own eight thousand dollar home, drives his own car, sends his three children to high school, and has a vested interest in his plant pension scheme. He can even afford to go to church.

This new status has been achieved through the Labour Union. It has been achieved without benefit of clergy, in spite of opposition from management, professional workers, storekeepers, and the "better element" in the community. No one has suffered.

It is true there have been contributing factors, an era of prosperity, sound government, strong financial institutions, management with vision, healthy immigration and many other elements. Nevertheless the achievement has been that of Labour, and the result of sound Labour policies.

1. Labour is controlled and directed through the locals. Strong, press-loving, autocratic, unscrupulous, international officers, the labour bosses, had their day and their power, but are no longer important.

Locals are self-governing associations of workers in craft or industry, meeting monthly, ranging in number from six to six thousand. Here the humblest worker expresses his opinion, sits in judgment on his officers, scrutinizes union finances, suggests improvements in working conditions, voices his grievances, learns trade union principles, determines future action. He controls his union.

2. The strong help the weak. The bargaining weakness of the replaceable unskilled worker is made strong through the support of the irreplaceable skilled craftsman. The weak are protected by seniority clauses and grievances procedure and wage negotiations.

3. Labour is united. The industrial and craft unions after many years of traditional animosities, jurisdictional disputes, raiding conflicts, clash of personalities, have become one body. Each union retains its own authority and jurisdiction, but this strong Canadian body can perform great things for the community and for Canada.

It is the achievement not of top labour officials but arose through locals forming district councils, and working together in many areas.

Labour does not ask favours from the Church on Labour Sunday, nor advice nor reproofs, nor forebodings. It would like to know, however, that the Church has some awareness of its aims, some appreciation of its struggles and some joy in its achievements.

Rev. Harvey G. Forster, Ph.D., is Superintendent of All People's Mission, in the Niagara area.

from meeting

to dinner

to group

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Devotions By PETER GORDON WHITE

Homecoming

EVEN though vacation may have been no more than a few days in the middle of a long summer, September impresses one as homecoming time. Family affairs seem to get straightened around again. Somebody remarks that it's good to get into our old routine. The garden is looking greener after the burning it got in the August sun. Home looks good, feels good.

If yours is the kind of home where a few lines of verse read aloud are appreciated, try these on other members of the family. Taken together, they could lead to long, long thoughts:

So Long as There are Homes

So long as there are homes to which men turn
At close of day,
So long as there are homes where children are—
Where women stay,
If love and loyalty and faith be found
Across those sills,
A stricken nation can recover from
Its gravest ills.

So long as there are homes where fires burn
And there is bread,
So long as there are homes where lamps are lit
And prayers are said;
Although people falter through the dark
And nations grope,
With God Himself back of these little homes
We still can hope.

Grace Noll Crowell

The Wanderer

He often spoke of things of home,
Of linen white as snow,
Of platters cleansed inside and out,
Of leaven hid in dough,
And lost coins sought with broom and lamp.
Was he wistful, he
Who walked, alone, the road toward death
Homeless in Galilee?

—L. S. Clark

Treasure

JESUS once used the phrase "where your treasure is. . . ." I think of some treasures on our street. Ten-year-old Tommy has his treasure in the back-yard doghouse: a lively, lovable collie pup. Eighteen-year-old Eddie keeps his treasure in the garage: his first second-hand, self-rebuilt car. Four-year-old Donna tells me her treasure is in that little red plastic purse with the shoulder strap. Her father has his in the bank's safe deposit box. Same idea, more sophistication.

"Where your treasure is," said Jesus, "there will your heart be also." Those who heard him on the hillside that day must have thought of their treasures: this widow her savings, that farmer his fields, this merchant his wares, that fisherman his boat and nets.

Who is there, then or now, who does not have some little hoard, some little accumulation of which he says, "This is mine." To each of us Jesus says, Let it belong to you, but let not you belong to it. These are the goods of life. But they are not the good life. And they are not The Good in life.

The things we gather unto ourselves do not deserve our allegiance, they do not have claim upon us. Only Spirit can claim allegiance upon spirits. Above all that we have, above all that we are, is God our Father keeping watch over his own, awaiting an answering love. Lay up for yourselves treasures in heaven.

Prayer Thought

MOST gracious Father, we do not present ourselves unto thee because we are good, but because we want to be; not because we have not sinned, but because we would experience thy redeeming grace.

So may old things pass away, and all things become new; through Christ Jesus, our Lord. Amen.

Joseph R. Sizoo

A Working Religion

I OVERHEARD two middle-aged women in a tea shop today. While they were resting their feet they were letting their tongues wag, and the conversation ranged from reincarnation, through the atomic bomb and the absurdity of sending missionaries abroad, to the irrelevance of religion to modern life. I have rarely heard so much muddled thinking in the course of one conversation.

When one said to the other, and to the world at large, "What's religion done for me, I'd like to know? I get along fine without it," I butted in and asked, sweetly I hope, "But could you nurse lepers, or open an orphanage, or rally the courage of the inmates of a concentration camp, without it?" I was 40 minutes late for my next pastoral call!

From "Peter Parson's Log" in The British Weekly

Home Daily Bible Readings

Sept. 1. Show No Partiality.....James 2: 1-7
Sept. 2. Faith Working Through Love .....James 2: 18-26

September 9. The Source of Human Conflicts.
Luke 22: 31-34, 54-62; James 3—4.

Sept. 3. Keep Your Tongue from Evil .....Psalms 34: 9-19
Sept. 4. Conflicts Among the Disciples .....Luke 22: 24-30
Sept. 5. Controlling Our Speech.....James 3: 1-6
Sept. 6. The Wisdom from Above..James 3: 7-17
Sept. 7. The Source of Strife.....James 4: 1-10
Sept. 8. Judging Your Neighbour .....James 4: 11—5: 6
Sept. 9. Be Patient.....James 5: 7-19

September 16. Christ Among the Churches.
Matthew 18: 20; John 21: 1-14; Revelation 1—3

Sept. 10. Christ in the Midst....Matthew 18: 15-21
Sept. 11. Losing Your First Love..Revelation 2: 1-6
Sept. 12. Faithful unto Death....Revelation 2: 8-10
Sept. 13. At the Throne of Satan .....Revelation 2: 12-17
Sept. 14. Hold Fast Until I Come .....Revelation 2: 18-29

The Saints

ONE of the most colourful figures in contemporary American church life is Roy L. Smith, for many years a publishing agent of the Methodist Church. He once grew somewhat weary of uninformed criticism of the Christian church, and made this reply:

Thomas A. Edison performed nearly 30,000 experiments, it is said, in his effort to find a material that would serve as a filament for his incandescent lamp. We do not judge him by those 30,000 failures, but we hail him because of his one great success.

It is a mistake in logic and justice to blame the Church for all of us who fail, when such great souls as Albert Schweitzer, Toyohito Kagawa, Sir Wilfred Grenfell, Cardinal Mercier, Father Flanagan, and Bishop Berggrav have been produced. Suppose we judge an orchard by its windfalls instead of its prize-winning beauties!

In every community there are those Christians to whom the neighbourhood points with pride, saying, "Yes, but they are really different." They too are the Church!

The Inward Vision

"O World, thou choosest not the better part! It is not wisdom to be only wise, and on the inward vision close the eyes, but it is wisdom to believe the heart."—George Santayana

ACQUAINT now thyself with God, and be at peace; thereby good shall come unto thee. Yea, the Almighty shall be thy defence. For then shalt thou have delight in the Almighty, and lift up thy face to God.

Come ye, and let us go up unto the mountains of the Lord, to the house of the Lord our God; and He will teach us of His ways, and we will walk in His paths.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is spirit, and they that worship him must worship him in spirit and in truth.

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OBSERVER

SEPTEMBER 1, 1956

5

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contents

	Page
Letters, Cartoon	2
The Church and Labour	3
Devotions	4
Observations	5
Editorials	6
Eyes of Canada on Windsor	7, 27
Man With a Mission	8-12
So This Is Windsor!	13, 14, 27
Commissioners to General Council	14, 15, 26
In the Land of the Mississaugas	15, 26
Report and Opinion	16, 17, 26
Music Makers	18
People	20
Book Reviews	22, 23
Churches	24
Question Box	25
World Council, Conferences	28, 29

Rev. George Dorey, D.D.

IN THE NEXT ISSUE

What's Been Happening?
By GEORGE DOREY

Close-up of a Moderator
By A. C. FORREST

Observations

A WEEK END MAGAZINE story on Naramata prompted us to enquire of Vice-principal Clyde Woollard how long it took the professional writers to do the article. The team spent six days at the Leadership Training School on the shores of the Okanagan, over a year before the article appeared, and took scores and scores of pictures. Which reminds us of the distinguished Editor who addressed a meeting of writers for the religious press recently and said that to do a good feature story required about three months gathering the materials, two days planning the outline, and one day writing the piece.

* * * *

● TRAVELLERS IN QUEBEC PROVINCE are always declaiming about the costly and imposing Churches set on stragetic hill tops. Many complain that Protestants use little foresight in planning for visibility when erecting their churches. And in that there is some truth. There are two places on opposite shores where our attention has been attracted by United Church visibility recently. In Newfoundland they have built lovely churches which you can see topping the coastal villages from miles away. We were particularly impressed by a new one at Catalina on the East coast. How it could be built for $60,000 or so we don't know, for it is a big church. They say it is through the volunteer labour the Newfoundland men are ready to contribute generously.

* * * *

● UNION COLLEGE, B.C., is the other building which imposes on the distance. When you sail into Burrard Inlet from the Pacific, there it stands four-square against the rich and rolling lands which a far-sighted people set aside as an endowment for a fine University. And across the waters on the north shore, Union is the most prominent building. In the future it should be better still, for when you get up close the incompleted building is not beautiful. Close to $600,000 has been raised by the college on its $610,000 building fund objective. And the United Church people apparently were so pleased with Principal William Taylor's travels about the Conference raising funds that they not only provided the money, but they elected him President of Conference.

* * * *

● THESE OBSERVATIONS go to press with The Moderator and Dr. E. E. Long, and Dr. Norman McLeod, the Chairman of the Board of Finance, still in Russia. Dr. Long has promised us a story for the immediate future on the return visit to the Russian Church and we will plan to publish Dr. Dorey's full report on the state of the Church so that those who don't go to Windsor will read it at about the same time the Commissioners hear it . . . this through the kindness of the Moderator promising us an advance copy of his speech.

* * * *

● "BACK THEY CAME ON THEIR MOTORCYCLE with a basketful of twins" was the graphic way Dr. Sidney Gilchrist wound up a story of a recent special delivery at the Angola Hospital. "Sid" Gilchrist, as all his many Maritime friends call him, is back on furlough, and was greeted with a packed house at Central, Moncton, when he spoke there recently. In the autumn he will be in Ontario and Western Canada. Although overseas missions work always profits by the labours of the missionaries home on furlough, interest should really be stepped up with such platform men as medical doctors, Bob McClure and Sidney Gilchrist around this year. But to get back to the story: an emergency call had just come in to the mission; special helpers were despatched by motorbike, soon to return with little black twins in the carrier, later to be followed by the mother. Official report—all doing well.

* * * *

● FAITH DIES HARD even among those who are sure they have none. A religious census-taker in a Manitoba town recently called on a family to enquire about their church affiliation. "We're atheists," the lady of the house informed him with considerable forthrightness. But he was a devious sort and thought he would learn more, finding out where they were married. "Well now surely you have some church connection," he said, "what minister married you?" "No minister married us," she replied just as quickly.

"Oh, then you're not married," he said, a little shocked. "We certainly are," said the atheist. "We're married in the sight of God."

Editorial

A Critical Shortage

THE great problem waiting for the General Council is the lack of ministers and full-time workers for the Church. Dr. Max Dawe surveying the unmet needs of the Newfoundland Conference, spoke of the shortage of ordained men as having reached a crisis. Manitoba's vacancies increased from 29 to 37 in one year.

The British Columbia Settlement Committee had one of the heaviest jobs it ever faced, and when Conference ended the vast area opening up on the Pacific Northwest was left depleted. (The Queen Charlotte Islands have no ordained minister. Terrace the same. Burns Lake and Vanderhoof will see no more clerical collars for a while. In the 170 miles from Prince George to Burns Lake there is no supply at all, no student or layman, and in mid-summer no prospect of getting one.)

In the area where industry is placing men and their families by the hundreds and thousands and spending millions, the church has no ministers. Kemano has a summer student but Dr. W. P. Bunt, Superintendent of Missions says there should be an ordained man. He doesn't complain for he admits British Columbia is better off by far than the prairies, but he tells of churches and missions which for years have had ministers, who now are settled with temporary supply or left vacant.

We know many splendid adjustments are being made; and some needed to be made. The shortage has not been without some valuable by-products, especially in the recruitment of fine laymen who are serving well and enjoying their service.

The same need is felt in overseas work. Missionaries retire and their places are not filled. It inhibits our appointments to the specialized ministries in offices, colleges, and interdenominational organizations. There is a shortage of teachers in the Indian work; shortage of nurses for the hospitals; shortage of personnel everywhere.

We hope that the 17th General Council will see that this is a crisis; that the future of our church may be hurt if we continue through our period of greatest growth with declining numbers of preachers.

There are encouraging signs. Dr. Harold Young reports more students in training for the ministry than ever before. And this was a record year for ordinations. This need was thrown on his broad shoulders years ago and he has accomplished much and worked hard to safeguard our standards — for standards usually suffer when a church has to plead for candidates.

He has been securing many candidates, constantly pointing up the needs, and steering the men into the best possible courses of training. But greater action needs to be taken by many more of us. This is the number one problem of the United Church and the number one need of the Protestant people of Canada. It should be given top priority at Windsor.

FUNERAL FEES

IT HAS been brought to our attention that in certain places families and estates of faithful members of the United Church have been charged "fees" for ministers officiating at burial services. This should not be.

We are not writing about gifts which are given to the minister in gratitude for faithful pastoral care and gracious services. Many ministers accept and are grateful for such thoughtfulness. Some of them suggest that the gift go to the church. Some have a special fund into which offerings go. Some refuse to accept anything of this kind for themselves. We are not worrying about that. We'll leave it to wise ministers.

Nor are we greatly concerned with the tactful suggestions which are sometimes given by a funeral director that a non-church family who calls in some unknown minister to officiate, give a gift to the minister or church. A great many ministers conduct many funerals every year for persons of whom they had never heard, until death came. Many have personal expenses in connection with it.

We would prefer that ministers were adequately paid by their own churches, and had recourse to certain accounts for out-of-pocket expenditures so that such gratuities would not be part of our work ever. But the majority of church officials don't seem to think of such things.

But we are concerned with the rare cases where a "fee" is suggested for funeral services for faithful church people. We suspect that ministers have not been aware of what has happened and that the suggestions have come from over-enthusiastic undertakers. Ministers would be wise to have a frank talk with their funeral directors and point out that this has not been, is not, nor will not become the custom in the United Church.

THE MATTER OF PENSIONS

THE action of the 1954 General Council in respect to new pension fund legislation received considerable attention at all of the recent conferences. From the reports which have come to us their action can be interpreted broadly as follows:

Most of the eleven conferences in one way or another indicated general approval of the New Plan. One Conference voted for the introduction of what has been called The Huron Plan. Another Conference did not vote on the basic issue but agreed to send certain suggestions to the General Council requesting the Pension Department to give further study to the whole matter of Pensions. The most significant action was taken by London Conference (of which Huron Presbytery is part). Some weeks ago London had a special session to discuss the matter and voted 59 to 41 in favour of the Huron suggestions. At its recent sessions it reversed this position and according to our reports voted 176 to 97 against the Huron proposals.

There will be further discussion at the General Council. When this is all over the United Church should certainly be well informed on the matter of Pensions.

OBSERVER
SEPTEMBER 1, 1956

An Editorial Forecast

EYES OF CANADA ON WINDSOR

ONCE every two years the people of Canada have an opportunity to see the highest court of the nation's largest democratic church at work. Managing editors across the country hold space open on their front pages for news of the deliberations of the General Council of The United Church of Canada. Citizens who listen to the evening round-up of the day's events will find that for a week or more the work and policies of Canada's fastest-growing church will be discussed.

In two weeks time the Council convenes in Windsor's Central Church. The Rev. John Houston, minister of Central, and the active local committee which has been planning for two years, and working diligently for many months, will make certain that the 382 commissioners are comfortably billetted in Windsor's homes, and will enjoy themselves during their ten-day stay in the border city.

This will be the first Council for Windsor, and the local citizens naturally want to provide well for their guests, and at the same time hope that the impact of their presence will stimulate interest in the things of the Church of Jesus Christ in their community.

Approximately one minister in eighteen has been chosen a commissioner, and as always there will be in the court an equal number of laymen. For many, to be elected is a once-in-a-lifetime experience. Some never have the opportunity and then, of course, some seem perennial visitors. It is important to pass privileges around. But it is important, too, to maintain continuity and have some veterans present.

Difficult to Understand

It will prove difficult for the interested members of the churches and for the public generally to understand the significance of the Council. It may seem that too often it is the trivial which gets attention from the press, and the important matters get overlooked. Some responsibility for this rests on those who cover and write the news; some belongs to those who choose and edit what will be published. But much of it should be the concern of the Council itself.

There are indications that this council will be well covered, and that the officials of the Council, the publicity committee, the press officer, the Secretaries of the Board of Information and Stewardship will work closely with the press; that the agenda will be planned to assist in telling the story of the Council to the public.

The first task of the General Council is to do the business of the Church. But it is possible to do business efficiently and at the same time assist the press and radio to explain the work to all who are interested.

The Observer cannot compete with the daily papers in telling the news. It will try, however, to explain and interpret what happens in subsequent issues. And we are hoping to bring the Moderator's report—for he has travelled the Church and thought deeply about its work and witness—in the next issue which should reach our readers when the Council convenes.

Five Facets

There are really five facets to the General Council, and keeping them in mind may help us understand what the commissioners are about.

There is the social side, and it is important. Many make it a sort of second honeymoon and save carefully that the minister's wife may go, too. Some congregations are thoughtful enough to give a gift to their commissioners that the incidental expenses may be met.

The Windsor Committee will want their guests to have a good time. On the Saturday of the Council some will be entertained at a big league ball game in Detroit, and others will visit the Ford Museum. This mingling for ten days of ministers from the east and west, city and village, is valuable and its by-products should be enjoyed back in the congregation.

There is an inspirational side to the Council. The theme speaker this year will be The Rev. David Read, minister of Madison Presbyterian Church, New York, formerly Chaplain of Edinburgh University. Three times a day sessions are opened with devotions. Some evening meetings are given over to overseas and home missions reports and the public of Windsor will attend. On Sunday the pulpits of Windsor and Detroit will be filled with commissioners from near and far.

DEVOTIONAL SPEAKER

Dr. David A. C. Read, Madison Square Presbyterian Church, New York, formerly of Edinburgh, will be the Devotional speaker at the 17th General Council, in Windsor, Ont., Sept. 12th.

Routine

Then there is the routine work which will not command much reader interest. This includes the careful selection of committees and board members to carry on the work between Council sessions. Members of the churches aren't aware of this sort of thing, unless it breaks down, and then it can be serious.

What will get the most attention of all in the press is what might be called the testing and expressing of the church's opinion. What the Council will have to say about liquor, bingo and Sunday sport is reasonably predictable. The press still likes to write about it though, especially when heated things are said in a quotable way. We note that several Conferences have sent memorials on capital punishment. That should encourage debate.

The Council will discuss those things which affect the moral and economic life of the nation and the peace of the world. The United Church must continue to make a vigorous witness, and must stimulate thinking and discussion among the members. After sitting through a number of Councils it is the Editor's opinion that ample time and spirit is devoted to this phase.

The Most Important

The real task of the Council is to examine its work, faith, and witness in the light of the Gospel of Christ shed upon the changing times, and, under the guidance of the Holy Spirit, take action.

It is easy for a large and wealthy church, commanding the good will of most of the nation, the adherence of two-fifths of Canadian Protestantism, and the deeper allegiance of nearly one million members to become reliant on the wealth and strength of man. It is easy to take some of the great institutions inherited from crusading forefathers and become their caretakers. It is easy to overlook what the passing decades of the twentieth century do to

(*Continued on page 27*)

MAN WITH

Wesley Hunnisett's mission is more than a building . . . it's men, women and children in Toronto's crowded downtown area.

A MISSION

Story and photos
by E. L. HOMEWOOD

A SHABBILY-DRESSED man, sick and shaking from drink and malnutrition, stumbled up the stairs of the big brick building at the corner of Queen and Jarvis streets. It was a bitterly cold morning and he was coatless. Inside, he was greeted by a short, elderly, agile man, who poured him a cup of tea and prepared a sandwich, bundled him up in an overcoat and sat him beside a hot radiator. Later he gave him a hot bath and put him to bed.

There was no preaching as the Rev. W. A. Hunnisett, D.D.,—known as "the doctor" to hundreds of homeless men—attended the needs of the human derelict who had stumbled in from the street. But somehow the man knew there was a motivating force behind the work of Toronto's Fred Victor Mission. He's a new man today!

Such experiences are not uncommon at the Mission.

Dr. Hunnisett and members of his staff can tell some almost unbelievable stories about most of the transient and homeless men who frequent the 62-year-old Mission. There are some tragic stories, too, concerning the families from the impoverished neighbourhood from which the children flock to Sunday School and parents find a church home at The Mission.

A mother seeking some assistance because the man of the house has left for parts unknown, leaving behind a bare cupboard and a hungry family. Children seeking shoes so they won't have to go to school barefoot. Men and women sobering up after a long binge and finding helpful advice at the Mission. The little old man who carries all his belongings with him in a newsvendor's apron and hobbles about on wooden legs aided by canes.

It's not all tragedy and sorrow at Fred Victor, of course. A group of women gathering for an afternoon cup of tea always produces some happy experiences. When one hundred or more of them leave one and two-room "homes," put their pre-school youngsters in the care of a nursery attendant and sit down together every Thursday afternoon at the Mission, there is bound to be some pleasant chatter.

Like Three-Ring Circus

Fred Victor Mission is something like a three-ring circus, where only the ring-master really knows what is going on all the time. There are hundreds of performers and dozens of different acts, but ring-master Hunnisett knows them all. He can identify a good many of the men who come for help by their names or some nickname he has tabbed them with, he knows the names and backgrounds of most of the families who attend the regular church services, and he can tell you what is going on at the Mission at any time of the day or night.

The six-storey building, which opened its doors on October 25, 1894, eight years after the work was started, is busy from early morning until late at night seven days a week.

Sunday services start at 10 a.m. with a radio broadcast, followed by a worship service. A thriving Sunday School meets in the afternoon, after which sandwiches are fed to the transient and homeless men who attend Bible Class. It's almost 11 p.m. before Dr. Hunnisett and Deaconesses Etta Hart and Helen Struthers finish their day's work, after bidding good-night to the congregation following the service, feeding the men sandwiches and getting them bedded down for the night on the chapel floor.

Men start lining up to get into the Mission as early as 6.30 p.m. every evening during the winter months, even though the doors aren't opened to them until nearly eight o'clock, except in bad weather. They must attend the evangelistic meeting to get in on the sandwiches afterward and be allowed to sleep on the chapel floor, although the door attendants do take pity on some late comers if it cold or raining outside.

Shelter facilities are far from adequate. There are few beds, only four toilets, and only two taps to provide drinking water for the 150 men who file in each night.

Many of them are regular customers at Fred Victor, coming back year after year to spend the winter months in the city. Most of them are in the 40-60 age bracket. Perhaps because of

(*Over*)

Thousands of homeless men find a haven at Fred Victor Mission. These pictures (clockwise) graphically portray something of the work. 1—The Mission building at the busy Queen-Jarvis intersection. 2—Men line up to get drink of water. 3—Men of Agincourt Church prepare sandwiches for men after Sunday evening service. 4—Dr. Hunnisett outfits man with much-needed coat. 5—Two hundred men hungrily munch sandwiches in Mission chapel. 6—Meal tickets are distributed for the City of Toronto. 7—Coats spread on hard chapel floor provide beds for homeless men.

old age pensions, few men over 70 can be found among the Mission's clientele.

Although there are no meals served to the men, they get a full diet of the Gospel at the meetings. I saw the chapel packed to the doors for a Sunday evening service. About half of the 400 or so people, members of the Fred Victor congregation, were seated apart from the men who came in off the streets. It was an informal sort of service, with plenty of singing (they even sang one old Gospel song half-way through the sermon), and personal bits of conversation between the minister and his people liberally spicing the sermon. But the whole emphasis was on "The Worth of Man," and the shelter-seekers were told in no uncertain terms that they "can be something" if they tried and trusted.

38 Years on the Job

The man who directs this many-sided work as somewhat of a "little general" went to Fred Victor Mission on the Sunday he was ordained 38 years ago. He's as Methodist today as he was on ordination Sunday in June, 1918, in his personal life and witness and in the manner in which he runs the Mission. It's reflected in his long-standing rule against smoking by mission workers.

But Wesley Hunnisett comes by his staunch Methodism honestly. His father was one of the original trustees and Sunday School Superintendent of Wesley Methodist Church in Toronto. With his eleven brothers and sisters he sat with his parents to the right of the pulpit and choir loft every Sunday.

It is perhaps significant that he "went forward" to commit his life to Christ in a meeting conducted by the late Rev. J. D. Fitzpatrick, who had been minister of Fred Victor Mission.

Dr. Hunnisett's father resigned as Sunday School superintendent at Wesley Church to help his student minister son at Chiesa Metodista Italiana, where they worked for three years.

This student work at Toronto's Italian Missions, along with service at Bedford Park Methodist Church area, where he held services in the bar room of an old hotel, fulfilled the Church's requirements for ordinands. Thus when Fred Victor Mission found itself without a minister, Wesley Hunnisett, because he had done summer work there, was the Settlement Committee's choice.

"I firmly believe it was the Lord's leading that brought me here," he says. His own desire was to be an evangelist, in company with another Wesley Church man with whom he tried the "Local Preachers' test." His friend was killed overseas during the First World War, and since that day he has continually asked God for strength to do his work and his own.

But theological training and an intense interest in his work weren't sufficient for Dr. Hunnisett. In order that he might better deal with problems of drunkenness and alcoholism he attended the Yale School of Alcoholic Studies and has been back for several refresher courses. And he has visited and studied the work of the Bowery Mission and Jerry McCauley Mission in New York, and similar enterprises.

Evangelism and Emergencies

When the Mission work was started in 1886, it was supported by a few friends in Metropolitan Church. It gradually expanded and moved from one location to another until the late Hart A. Massey built the present mission house in 1894 and donated it in memory of his youngest son, Fred Victor, one of the Mission's early workers. Its purpose was to carry on mission work as it was done in England—evangelism — and about the turn of the century it had a Gospel Caravan touring the city. But the Mission had also to adapt itself to emergencies and situations as they arose.

A series of influenza epidemics hit the city during Dr. Hunnisett's first year there, and the Mission had to provide food for hundreds of the sick. During the depression of the 1930's, three hundred men were fed in the Mission Hall before 9 a.m. each day.

So it has been all through the years. So it will continue to be as long as the city has dependents — people in poverty; delinquents — people in trouble; and defectives—people handicapped in one way or another but with no stigma attached to their unfortunate position.

Every day brings new and different problems, in ever-increasing numbers. No fewer than 75 people had been interviewed one day when I called around at the Mission about 3.30 in the afternoon.

A deaconesses' diary for an average day reads like this: "Half a day spent in the office meeting callers, answering the telephone, attending to correspondence. Sent out thank-you notes to groups which sent in sandwiches for the men staying for shelter. Checked the Sunday School attendance cards and listed absentees, sent out messages to each. Filed slides used for Sunday services and mid-week meetings. Interviewed representatives of four families for food assistance. Shopped for one of the groups. Prepared rooms for meetings

Our Cover Picture

The "man with a mission," Dr. W. A. Hunnisett, and something of the work carried on at Fred Victor Mission is portrayed on our cover. Deaconess Etta Hart interviews a woman seeking help, a woman worker finds used clothing for a needy man, Dr. Hunnisett leads his congregation in singing, a student worker teaches handicrafts to a class of boys, and men line up to get into the mission chapel where they will sleep for the night.

Children's work is a very important part of the Fred Victor Mission programme. (Top) Youngsters get some help with colouring and cut-outs at their Monday night meeting, while C.G.I.T. group holds devotions. (Bottom) Deaconess Helen Struthers leads children in a Bible quiz, while Emmanuel College student Barry Cook referees basketball game for older boys.

The Mission chapel is packed on Sunday evening, with Fred Victor congregation in foreground and men off the streets at the far side, as Dr. Hunnisett expounds the Gospel message.

and refreshments for two groups. Assisted with worship service at the C.G.I.T. meeting where visiting C.G.I.T. group entertained. Was called to assist for a few minutes with the men's meeting being held in the chapel. Called out to a home where sickness was and the doctor advised they should have someone stay for a while with them." The last entry was made about midnight.

Days are filled with emergencies—men seeking clothing, and families needing a dozen different types of assistance. Four children's and one young people's group, a women's prayer meeting and men's meetings keep the Mission staff busy every evening. Still the deaconesses find time to visit the Mercer Reformatory for Women every Saturday afternoon to give counsel and guidance, and Dr. Hunnisett goes frequently to Juvenile and Family Domestic Relations Court.

The summer months bring little relief. Sunday School and services continue, a Vacation Bible School is added to the programme, and workers spend a great deal of time arranging picnics for groups of women and children. These outings, sponsored by church groups or business organizations, often mean shopping expeditions for shoes and other apparel in order that the youngsters can attend.

In addition to the picnics, dozens of youngsters are sent off to camp at Lake Scugog with others from some of the downtown churches. Dr. Hunnisett took them to the United Church camp at Sparrow Lake for many years. He was there as an assistant director when the camp was opened over 40 years ago, and directed its programme for about 30 years. Some of the Mission's staunchest supporters are men who met and came to know Dr. Hunnisett at Sparrow Lake Camp.

Full Church Programme

Because Fred Victor is situated in a downtown area where large families live in cramped and often unsanitary conditions, the church ministry is a very important part of its work. A dozen mid-week activities, two women's organizations and a well-organized Sunday School try to meet the spiritual needs of the 440 families and 375 members. Nine new members were received last year on profession of faith. Forty-five couples pledged their nuptial vows in the Mission chapel, there were 72 baptisms and 74 burials.

In all his years there Dr. Hunnisett has never refused to conduct a funeral or baptism, and has never accepted a fee from a Mission member or adherent. The occasional gift from a funeral director for conducting the funeral of someone outside the church has been turned over to the Mission. He has refused to conduct some weddings, but he never accepts a fee for those he does perform for Mission members or friends.

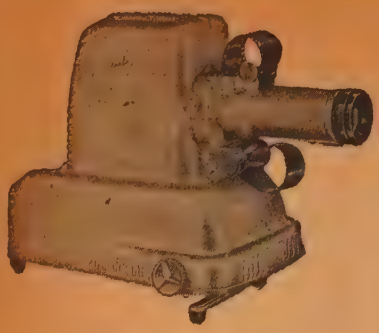
"I've been at the Mission almost 40 years, sometimes speaking five times a week, often to the same people, but I always find something new to say. There's no limit to what you can find in the Bible, or in the manner in which it can be presented," Dr. Hunnisett says.

Fred Victor Mission's extensive church, welfare and relief programme makes Dr. Hunnisett one of the busiest ministers in Toronto. But he finds time to operate the St. Lawrence Market shelter for single unemployed men and distribute meal tickets for the City of Toronto during the winter months. He's been doing this voluntary job for seven years, arranging almost 50,000 meals a year and providing sleeping accommodation for 150 men each night.

"Some men speak at luncheons, some

(*Over*)

Housewives from the crowded downtown area enjoy a cup of tea following afternoon meeting, while their children are cared for in the nursery.



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officiate at ceremonies on the City Hall steps and do many other community tasks; this work at St. Lawrence Market is my form of public service," he said. "I enjoy trying to help the men, helping people to live—this extra job is my recreation."

He finds time, too, to visit churches far afield, to tell of the work at Fred Victor and preach at anniversary and other special services. The Mission orchestra he often takes with him is a fine aggregation, and has produced such well-known entertainers as Lloyd Edwards and Leslie Foster of "The Happy Gang."

All this activity means that Dr. Hunnisett and his family don't always get away for regular holidays in the summer months. Between them, the two deaconesses have a total of 37 years' experience at Fred Victor, and they try to let their boss get some rest and relaxation in the summer. The staff can handle almost any emergency, but sometimes they have to call Dr. Hunnisett back from vacation at his Sparrow Lake cottage.

The whole Hunnisett family is engrossed in the mission work. Margaret Patterson was superintendent of the Primary Department when Dr. Hunnisett went to Fred Victor. Now as the minister's wife, she is still caring for that class, assisted by their daughter, Margaret. Their son, Paul, plays clarinet in the orchestra and helps with the boys' club.

Because of the area from which its membership comes, Fred Victor isn't much of a money-raising congregation. Givings last year amounted to $6,351, of which $1,338 went to the M. and M. Fund. The Home Mission Board grants for maintenance and minister's salary totalled $15,262. The 1956 budget for the work is $18,654, of which $14,500 will come from the Home Mission Board. All relief work is financed locally with voluntary gifts from friends, church groups and followers of the Mission's radio broadcast.

Toronto Needs Mission

Downtown Toronto would be a poorer place without Fred Victor Mission. Community Centres and social service agencies are doing a similar type of emergency and welfare work, and could perhaps take over much of the Mission's responsibilities. But what the Mission has that cannot be seen in many other programmes is a definite spiritual emphasis and influence.

The downtown district of Toronto, or practically any city in Canada, is composed of many types of people—the fine family folk, the lost, the lonely, the forgotten, and the want-to-be-forgotten. It takes a place like the Mission to meet their spiritual as well as material needs. The work was started and continued because there was a need for such work to be done in a Christian way.

With increasing population, and increasing and more complicated problems in relation to everyday living, it appears there will be a need for the Fred Victor type of programme for some time to come.

Dr. Hunnisett and members of the mission staff have long dreamed of working in a building equipped for the job. Their dreams have become hopes, and it is reported that church extension plans include something for the mission. "My dream is something modern, up-to-date, about three storeys high and fitted for doing mission work," Dr. Hunnisett says. "We need something that can be adapted to any need that might arise. We've been working on it steadily and quietly, and some day we hope to have a new building that will enable us to adequately cope with the situation around us."

The inherent worth of the individual, as Christ saw it and dealt with it, is the basis of all Church work. But missions go beyond the regular or average church in relation to the types of people who find their way to the meetings and to the office for various reasons. The staff and facilities of Fred Victor, as in missions in the large centres of the United States, are available to people 24 hours a day every day of the year.

All this is quite obvious to anyone who takes the time to observe the Mission at work. But what is the real value of the Church's work in this field? What of the future? These are the questions I put to the one man I felt should know — Dr. Hunnisett.

"Mission work, as I see it, is a real service to people in unfortunate circumstances. In the first instance in relation to their Heavenly Father; secondly, in relation to the denomination to which the Mission belongs; thirdly, to society in general," he said. "While this may be true of any effort that gets people together, yet how much more so in an institution such as ours where men who might be tempted to do nefarious evil deeds are brought under the influence of the Gospel and are indoors the whole of the night. A Mission must be ready to adapt itself to the immediate exigencies with a general overall ideal, as expressed in 1 Cor. 9: 23, 'and this I do for the Gospel's sake.'

"There is a real value to the Church as a whole in the very fact of the Church having institutions that carry on this wider philanthropic and Gospel work in strategic metropolitan areas. I have learned that Christian people want this work done, want the unfortunate cared for.

"It would be a real tragedy for us not to foster 'Good Samaritan' work within the Church. It would be a tragedy from the standpoint of sin-sick and physically suffering men, women and children, and from the standpoint of the Church which should have its own outlets for the Christian impulses of its members as represented specially through the Missionary and Maintenance Fund, including city missions in our larger cities." •

SO THIS IS WINDSOR

By LEONARD CRAIG

Windsor Star photo

Downtown Windsor, with the Detroit River and the city of Detroit in the background.

ONE can't spend much time around Windsor, Ont., without running into a native son who will throw out his chest, extend his hand and say "welcome to the banana belt, the sun parlour of Canada."

But commissioners attending the 17th General Council of The United Church of Canada, later this month, won't find any banana trees along Ouellette Ave., Goyeau St., or any other thoroughfare in the border city. As for the "sun parlour" bit, Old Sol will likely help Windsor and Essex County maintain their reputation as Canada's hot spot.

The reason Windsorites boast about their climate and affectionately refer to their hometown as the "banana belt" or "sun parlour" is that it is Canada's most southerly city. A quick glance at a map will show that Windsor is on approximately the same latitude as Rome and Northern California. It is south of some states of the U.S. and of parts of others—22 in all. So when General Council delegates cross the border into Detroit they will be going north instead of south as in most parts of Canada.

Such a location makes the area one of the most popular for tourists, and Point Pelee National Park, not far from Windsor, was second only to Banff National Park as an attraction for vacationers last year.

The southerly latitude and proximity to the Great Lakes give Windsor and Essex County the earliest spring, warmest summer and longest growing season in Eastern Canada. Thus, when the municipality marked its centennial two years ago, the local historical society decided to title a commemorative book *Garden Gateway to Canada.*

Although Windsor is just 102 years old, the history of the area goes back almost two centuries. Had there been a settler on the banks of the Detroit River in 1679 he might have seen La Salle's *Griffon* pass by on its historic voyage to Lake Huron. It was only 22 years later that Cadillac arrived at Detroit and established the first permanent settlement. The river front was divided into narrow ribbon-like farms common on the St. Lawrence, and by the middle of the eighteenth century a similar division of the waterfront was taking place on what is now the Canadian side of the river.

It has been an up-and-down existence for Windsor since then. There were anxious days during the American Civil War of the 1860's, until Britain's Proclamation of Neutrality on May 13, 1861. Six years later a fire wiped out much of the business section, and only the co-operation of Windsor and Detroit fire departments prevented a major disaster. And with prosperous times offset by long and sometimes heated industrial disputes, the city's economic life has been see-sawing for years.

The great depression of the 1930's hit Windsor hard, perhaps harder than any other municipality of its size. The effects were felt, in varying degrees, in almost every home.

Highly Industrialized

Today, Windsor is the most highly industrialized community of its size in Canada. It is one of the chief centres of the Canadian automobile industry, and possesses a wide variety of associated

(*Over*)

Welcoming the 17th General Council at Windsor will be (left to right) Rev. A. E. Duffield, President, London Conference; Rev. F. C. Bayes, chairman, Essex Presbytery; Rev. J. W. Houston, minister, Central Church.

subsidiary industries. Of the city's 42,699 industrial workers last year, 26,703 were employed in auto plants or plants engaged exclusively in supplying auto parts.

Chrysler of Canada alone has a payroll of approximately one million dollars a week. Consumer buying in Windsor is 35 per cent. ahead of the national average, due largely to the city's industries.

With all this "banana belt" business, Windsorites sometimes create somewhat of a "Texas" atmosphere, where everything is bigger and better. The fact that the city's secondary schools paid out $28,148 in scholarships last year, and that Windsor's CKLW-TV is the most powerful television station in North America help a little, too.

It's a cosmopolitan city, with a large Negro population—descendants of escaped slaves from the United States—and dozens of other nationalities. And while there is no apparent race discrimination or segregation in business or church life, the various races are practically confined to their own residential areas.

It's an international city, too, with local traffic between Windsor and Detroit almost as heavy as that between Hamilton and Toronto. Windsorites make regular treks across the border for shopping and entertainment, and there is an equally steady flow the opposite way. And workers commute both ways to jobs, living in one country and working in the other.

Windsor looks like a good place for a husband-hunting girl to go. According to the 1951 census, it had more men than women, and latest available statistics show that the marriage rate is considerably above that of the nation as a whole, 13.3 per thousand population compared to 8.9 But Windsor also has a higher death rate, 9.3 compared to 8.6 for Canada, and a lower birth rate, 26.4 against 28.2.

Religiously it is about on a par with the rest of Canada, 40 per cent. Roman Catholic. One difference is that there are more Anglicans than United Church people.

Union Church the First

It is perhaps significant that the first Protestant Church in Windsor was a union church, used by several denominations in a non-sectarian organization. The Anglicans were the first to withdraw, opening All Saints' Church in 1857. The Presbyterians organized a congregation the same year, leaving the Methodists with the original union church meeting house until they built a church in 1873.

According to the 1951 census there were 19,659 Windsorites who listed the United Church as their denomination. Apparently the city's ministers have no record of many of them, for 1955 church statistics show only 15,823 under pastoral oversight, 9,098 of them members.

There has been some church extension activity during the past year, with one new church being opened in South Windsor and another, formerly part of a two-point charge, becoming a separate congregation. In 1954, only $625 was raised by three churches for church extension. Last year 14 churches raised a total of $10,644.

But average givings in Windsor churches are far below the national average. The Missionary and Maintenance Fund received an average of $4.71 per member in Windsor last year, $2.20 below the national average and $1.91 below the average in London Conference. The reason for this low mark can perhaps be found in the fact that only seven of the city's 15 churches conducted every member canvasses.

On the brighter side, there were 413 professions of faith and 521 baptisms in Windsor churches last year. And United Church ministers conducted more marriages than funerals. Sunday School attendance increased by almost 800 during the year,

(*Continued on page 27*)

Central United Church, Windsor, where sessions of the 17th General Council will be held.

Commissioners to the Seventeenth General Council

Windsor, Ont., September 12 - 21

Ex-Officio

Rt. Rev. George Dorey, Rev. Ernest E. Long, Rev. Victor Mooney, Wesley Buildings, Toronto.

Newfoundland Conference

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Non-Ministerial Commissioners — Randolph Emberely, Grand Bank; C. L. Roberts, St. John's; David Decker, St. John's; J. C. Loveridge, Twillingate.

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Ministerial Commissioners—Revs. W. C. Anderson, Halifax, N.S.; Frank E. Archibald, Moncton, N.B.; J. W. Barbour, Canning, N.S.; M. K. Charman, Amherst, N.S.; P. B. Chisholm, Mahone Bay, N.S.; W. T. R. Flemington, Sackville, N.B.; E. V. Forbes, Antigonish, N.S.; James A. Fraser, Toronto, Ont.; G. N. Gillis, Saint John, N.B.; C. H. Gough, Annapolis Royal, N.S.; Eldon A. Gunn, Marysville, N.B.; J. C. Johnson, Somerset Bridge, Bermuda; J. C. Leadbeater, Woodstock, N.B.; L. G. Marshall, Truro, N.S.; D. I. Macintosh, New Waterford, N.S.; W. Fraser Munro, Sackville, N.B.; E. D. Murray, Halifax, N.S.; R. H. MacKenzie, Scotsburn, N.S.; A. F. MacLean, Charlottetown, P.E.I.; M. A. McMillan, Moncton, N.B.; Willard C. Picketts, Truro, N.S.; Carman W. Riggs, Inverness, N.S.; N. M. Slaughter, Halifax, N.S.; E. R. Woodside, Bathurst, N.B.

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Montreal and Ottawa Conference

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Bay of Quinte Conference

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Non-Ministerial Commissioners—Mrs. Walter T. Elliott, Stirling; Eldon Guthrie, Kingston; F. Hemstead, Cobourg; F. McIndoo, Ida; J. H. McKinney, Brooklin; F. Ormiston, Brooklin; W. S. Pogson, Oshawa; W. F. Rickard, Newcastle; A. M. Stewart, Arnprior; Oliver Tidman, Kingston; W. E. Tummon, Foxboro; F. L. Weldon, Lindsay; Dr. D. W. Wilson, Athens; W. E. Woodside, Smith's Falls.

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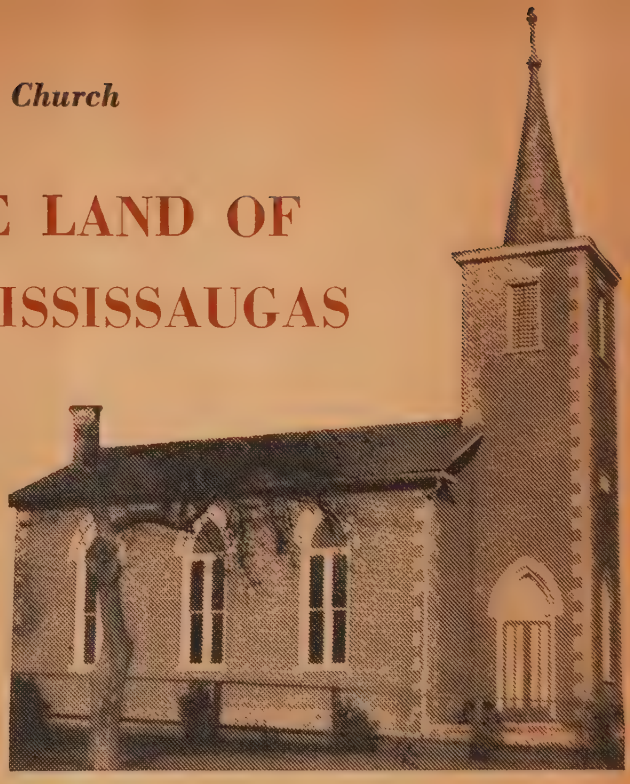
(*Continued on page 26*)

Century-Old Church

IN THE LAND OF THE MISSISSAUGAS



By

ENOS T. MONTOUR*

ON the Cockshutt highway, south of Brantford, Ontario, a plain wooden sign points to the land of Pauline Johnson, the Indian poetess, and of the great Marathoner, Tom Longboat. It also points to the location of one of the oldest of our Indian Missions in Canada, the Six Nations of Grand River.

Following this trail, one comes to the Grand River Methodist Church. In and around this Mohawk Church, saddleback preachers were holding services and camp meetings as early as 1822.

Looking upon the brown, sluggish waters of the Grand River, one is reminded of its part in the history of the district. It was here that a pioneer, intrepid missionary lost his life, when his canoe overturned. He was crossing the river after an evening service.

Farther to the south-west, the trail leads to the New Credit Methodist Church, among the Mississaugas. They came from the Old Credit River district in 1825, bringing their warm religious faith with them.

It was from this district that Lieut. Cameron Brant enlisted and later fought in the 1915 battle of Ypres. A plaque in the old church is erected to the memory of this young accountant. He was the first Indian casualty in that war.

From this district also went a young Indian student to graduate from Queen's University, in Science. He is now a specialist, with the Department of Mines at Ottawa. He was recently honoured with the honorary degree of Doctor of Science by the University of Western Ontario, London.

But here, too, the rugged pioneer missionary work had its price. In the New Credit Evergreen Cemetery, a crumbling headstone marks the grave of an early missionary. He died and was buried among the people that he had come to love.

At the southern end of the Reservation, the trail brings us to a small but faithful band of Delaware Indians. They might well be called "The Last of the Mohicans." History shows that they came across, with the Six Nations and other U.E. Loyalists after the American Revolutionary War.

They settled along the Boston Creek, where they built a Longhouse, and followed the native religious rites. But, in 1860, they exchanged it for a Methodist church.

This tribe gave many sons to their adopted country, in the two Great Wars. They also gave one son to the ministry of The United Church of Canada.

Stone Ridge, the other preaching point, on the 4th Concession, Tuscarora, is built of brick. Near the tower is inscribed "Jubilee" Methodist Church. Here, are still held revered memories of the life and spirit of the early ministers. At the turn of the century, these Anglo-Saxon missionaries laboured faithfully among the native people.

Today, a modern bungalow manse stands in the central Indian village of Ohsweken. It is the home of the United Church resident missionary.

Well-organized W.A.'s are found at each point. A native Church Board meets regu-

(*Continued on page 26*)

Mr. Montour is United Church minister at Aneroid, Sask.

Rev. J. A. Davidson

Mrs. E. McKim

Rev. E. G. Smith

Mrs. J. Shilton

• Time to Talk

Ad Lib

By J. A. DAVIDSON

IT may be misinformed foolhardiness that impels me to rush in where angels seem reluctant to tread—but it seems to me that the time has come for us and our Presbyterian brethren to sit down together and in a friendly manner talk about the great heritage in which we share and about those things which separate us at the present time.

John Mackay of Princeton, that great modern prophet, has warned, "This is no time for Christians to retire within their ecclesiastical boundaries and immerse themselves in the contemplation of their denominational glory." Both the Presbyterian and United Churches should think deeply on that admonition, and particularly in terms of their relation with one another.

Chip - on - the - shoulder ecclesiasticism seems to be diminishing in both Churches. The astounding passion generated in 1925 is not yet completely spent, and there are people in both Churches who still quite carefully nurse their wrath to keep it warm. The ludicrous game of mutual denigration is still fairly popular. But both Churches seem to be mellowing in their attitude toward the other, and there are good grounds for believing that there is a considerable body of opinion in both Churches which favours closer collaboration in facing the peculiar challenges of these times.

By circumstance and conviction I am a minister in The United Church of Canada, and my loyalty to my Church cannot be questioned. My background is mixed Methodist and Presbyterian, and at the time of the union struggle I shared in the indifference characteristic of my crowd in the beginners' department of a Methodist Sunday School. But I do like the Presbyterians, and I want their Church and mine to be closer together. In recent years I have preached on a number of occasions from Presbyterian pulpits, and I felt quite at home in all of them. I must be honest about this and admit that my own hope is eventual wider union—but I realize that at present that is rather unrealistic and probably shouldn't even be mentioned.

The parting of the ways in 1925, despite some rather discreditable hanky-panky on both sides, was fundamentally a matter of principle. But surely it is not disrespect to the fathers of 1925, of both camps, to suggest that we re-examine the principles which were at issue and attempt to discern whether or not the passing of the years demands a re-assessment of them and their relevance. In some thirty years there have been tremendous changes in both Churches and in the world, and the realities of 1956 should take precedence over the issues of 1925.

What doctrinal differences are there between the two Churches? (There is, at least, no danger of discussion foundering on a doctrine of the Apostolic Succession.) In what ways, if any, do we differ in matters of essential practice? Is there anything in the Methodist and Congregationalist strands in our Church that should keep us separate from the Presbyterians? Are any of the slight differences in policy of fundamental significance?

My opinion (and now I toss the fat into the fire, so stand clear!) is that we are separated by no fundamental principles or doctrines and that our separation is now explainable only in terms of what are called "non-theological factors." However, I am not so naïve as to suggest that these factors are not important and that the mere recognition of them will resolve them. On the contrary, I fear that discussion would be most dangerous when it came to such factors, when it attempted to discern what C. H. Dodd calls "the unavowed motives in men's ecclesiastical loyalties."

But we must take the chance. In the "conversations" I am calling for neither Church would be committed to anything except discussion—and perhaps an agreement to abstain for the time being from horn-blowing at one another about "the glorious union" and "the lamentable secession." (The emotion - laden word "union" shouldn't even be mentioned in the terms of reference.) All I am suggesting is that we and the Presbyterians sit down together and discuss the relations of our Churches and ways and means of closer collaboration. The day is past when any Church can afford the luxury of a chip on its shoulder, and friendly discussion, at all levels, is surely the first step in removing the chips which the Presbyterian and United Churches still on occasion show to one another, and which inhibit both Churches in their work and witness.

• The Pulley Line

Lesson from a Clothesline

By ELEANOR McKIM

THE first day I was in St. John's I ran right into a mystery. As usual with my family at the end of a trip, all the clothes in the suitcases had been worn, so I washed them. It was a lovely sunny day with just the right breeze for drying clothes, but when I went to hang them out there was no clothesline to be seen. Furthermore, none of the neighbours seemed to have a line. Surely the entire city didn't send the laundry out!

Risking a social blunder (everybody needed socks so desperately) I wiggled some twine off a packing-case and strung some things on it to dry. No sooner had I finished than my neighbour on the left appeared and offered her line. Curiosity as well as need prompted my acceptance. Wherewith she disappeared into her kitchen, reappearing in a moment through the basement door, a twist of rope over her arm. With a couple of incredibly swift sailor's hitches she strung the rope from the porch to a pole, then to the garage, making a taut, sagless line, just the right height. I stared. "Does everybody take her line out and in every washday?" "Oh, yes, we never leave them out." "Doesn't anybody use a pulley line?" "No, I've never seen any around."

Well, I didn't intend to be so backward, so I soon had a beautiful long wire pulley line stretched from the back porch to the garage. On washday I stood comfortably on one spot reeling out the line—no carrying heavy baskets for me! Then suddenly the gentle breeze stiffened; the line lifted; the wind gusted back and everything twisted hopelessly around the top wire. To untangle the clothes I had to take the whole thing down. *That* is why nobody in St. John's used pulley lines!

Newfoundland and its ways is like that. People come from the mainland and find some strange and seemingly unprogressive

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habits. If they stay but a short time and make only superficial attachments, they see only where things are different from back home. If they stop a bit they usually find a good reason for most things. That is why the Newfoundland people get a bit impatient with visitors who spend a week or ten days on the island and then go home and become experts. Newfoundlanders feel that mainland writers are often unfair in their reports, playing up in a cursory way the less happy aspects of the province and neglecting the real and basic qualities of the people.

The story of the clothesline has a sequel. Last summer, while vacationing on Prince Edward Island, which is also windy, I saw the solution to the pulley-line problem. Over there they use three reels—one on one end of the line, two on the other about five feet apart, vertically, holding the two wires apart. It was as simple as that! Now I have a pulley line which never twists over the top wire even on Newfoundland's windiest day.

That is the other half of the little parable of the clothesline. It is well to remember that somewhere in the world there may be a better way of doing a thing than the traditional method to which we cling, and if we are not too proud we can usually benefit from other people's experiences.

Without Money and Without Price

By E. GILMOUR SMITH

MAN has always assumed that to get some benefit from God he must DO something for it. In the ordinary relations of life it works that way, and it is natural to expect that God's requirements will not be otherwise. Everything has its price, and only by making due payment are we entitled to receive or claim it as our own.

Most religions are based on this view that man must do hard things before divine blessing can be expected. Only by bringing costly gifts or offering precious sacrifices could the favour of the gods be won. Man has been told that to recite long prayers, or go on some distant pilgrimage to a holy shrine, or join up for a hazardous crusade, would ensure heavenly reward. This has seemed a rational demand, and man in every century has paid a great price to win his god's favour. But all such religion may be described as a religion of works; it is what a man D O E S which can be counted on to secure the desired results.

That was the type of religion which predominated in Palestine in the time of Christ. The temple services had developed an elaborate ceremonial of singing and marching priests, of altars piled high with sacrificial offerings, of Pharisees standing in public places to recite prayers that all men might behold their holiness.

But not so did Jesus teach the requirements of God. No religion of good works was adequate to atone for sin, or take away the barrier created by evil in the heart. Salvation is not won by what we DO. It is never possible for a man to say, "I have done such and such a good work, and therefore am now entitled to claim as an equivalent the boon of salvation." Jesus rejected the principle of good works as a means of winning salvation. For He knew it is possible for a man to recite endless prayers, visit holy shrines, climb on his knees up flights of sacred stairs, read the Bible from Genesis to Revelation, and yet have his heart remain unchanged in its sin.

Thus He insisted on the new birth as essential. Only when the heart is changed, and the inner life surrendered to God is salvation possible. Nothing a man can do apart from surrender has v a l u e. This message is ever at the centre of any true presentation of the gospel of Christ. Paul continually emphasized the great truth that salvation is not of works lest any man should boast, but it is the gift of God. "By grace are ye saved through faith." Martin Luther challenged the religious system of his day by proclaiming "justification by faith." It is never easy for man to accept this great foundation fact of the Christian faith. Salvation freely bestowed is difficult to grasp. And, moreover, man is reluctant to acquiesce in such a requirement. It is much easier to meet almost any outward demand than to surrender the heart. To repent and turn from the sin we love is harder than to travel barefoot to the Saviour's tomb.

"The grace of God" is a p h r a s e frequently used in the New Testament, and it means the unmerited love of God which seeks to bestow on us, the unworthy, his spiritual blessings. The love of God is not something we have earned or won by sacrificial service for Him, but it is freely bestowed; not because of what we are, but because of what He is. We catch some glimpse of this in the love of the parent for a little babe which has done nothing to merit the love. Nor have we any claim on the love of God because of what we are or have done. God is love, and in sending Jesus into the world as the Saviour, He commends his love to us. Our salvation is not something earned, but is the gift of God bestowed without money and without price on all who open their hearts in willing response to the divine love.

Prudence in the Parsonage

By JEAN SHILTON

IT was lying on the counter in the book store and it was the sort of tract that couldn't be ignored. For it was printed in green and black and white. There was a stylized drawing of a snake and an apple and the caption read: "What is your favourite sin?" I turned over the pages, half-amused at the cartoon-type illustrations, all-absorbed in the wisdom of the subject matter. "Take your pick . . . do you think the first and worst one is sex? What about murder? laziness? jealousy? over-indulgence? or anger? stealing? backbiting? These and all the rest have one thing in common! The root of them all is self-centredness. And Christians believe that sin is any form of putting yourself ahead of God. So . . . if your favourite sin is getting you down, don't worry! here is a remedy and His Name is Jesus Christ." I wondered who could be so original, so simple, so powerful. It was Bede House, Toronto, and suddenly I wanted to know more about the publishers of this up-to-date tract.

The proprietor of Bede House, a young woman, says, simply and naturally, that this enterprise was begun because of the action of the Holy Spirit.

Early one autumn two young women students at Trinity College, University of

(*Continued on page* 26)

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THE MUSIC MAKERS

By FREDERICK J. HORWOOD

NEXT week the school bell rings again. What a joyful sound! Some of you have looked forward to that day. Some of you wish holidays were longer.

For many of you summer has been a period of fun at the cottage, the camp, the farm, or even at the store where you worked to earn your own pocket money. Now you hope to play the piano better than ever before, and you want to be a good pupil at school; but down deep in your heart is that secret desire to be at the top. If you are in grade VIII you will try to win the school prize and become the valedictorian next year. If in high school you may have resolved to do all homework assignments when they are due, so that you may pass the year's work with honours. You can do this if you try, then as term tests approach you will not be in a panic and make yourself unbearable at home.

If you would play the piano half as well as Chopin, you must practise your technique and pieces every day, and as early in the day as possible. You cannot play properly at night if you are expecting a phone call that makes your heart beat faster. Little people aren't worried about such matters, but sometimes they prefer to watch their favourite TV show to doing problems in arithmetic. Of course, if you are all reaching for the stars, what then? Imagine a class of 95 percenters. Teachers would have to go back to college for another year or two. If you don't reach the top or win a prize, it is a very noble thing to do your best and be a good sport, although it is a little harder to take.

You will never forget your first teachers: the one who taught you how to read and write, and who became a second mother to you for several hours each day; the one who on Sundays made Bible heroes live and brought you right to the door of the carpenter's shop in Nazareth where Jesus, the children's friend, worked as you do; and the one who showed you how to make little fingers dance over the keyboard like sprites. So, school opens again. I shall think of you that day. I may even feel the delicate touch of fairy wings as you pass by. Let every school day be a White Letter day by putting your best into everything you do.

We now have 650 Music Makers, and welcome these new members to our Circle: Willa Jewell (12), R.R. 1, Woodville, Ont.; Patricia Bowness (9), Aubrey, Que.; Virginia Young (9), 45 Indian Valley Trail, Port Credit, Ont.; June Higginbotham (11), Mindemoya, Ont.; Mary Lou Mattison (9), 95 Cleta Drive, Scarboro, Ont.; Doreen Barr (11) and her brother Donald Barr (14), 640 Kennedy Road, Scarboro, Ont.; Audrey Olds (15), Pathlow, Sask.; Dianne McLean (11), 3580 St. Clair Ave. E., Scarboro, Ont.; Edna Churley (10), Happy Valley, Goose Bay, Labrador; Patricia Vincent (12), 19 Eden Place, Burlington, Ont.; Billie West (10), Stirling, Ont.; Marie Raines (7), Blackwater, Ont.; Joyce Miller (11), 122 Linden Ave., Scarboro, Ont.; Ethel Brevda (9), R.R. 2, Lindsay, Ont.; Rosalyn Rodgers (11), Stirling, Ont.; Carolyn and Charles Jewell (twins 12), R.R. 1, Woodville, Ont.

64 Farewells

The Outerbridges Leave Japan

By GWEN R. P. NORMAN

JUNE 28, 1956. This morning at 10.30 the university car drove slowly round the oval. At the library, Dr. and Mrs. H. W. Outerbridge stepped out to speak over the mike to the students of Kwansei Gakuin who had gathered on the campus to wave goodbye. As the car went on its way again, it could hardly make headway at all as the students thronged around it. The "little" boys of the Junior High School almost seemed to be climbing through the windows of the car in their determined efforts to shake hands with the departing president. This, to the uninitiated, might seem to be the culmination of more than a month of farewell parties, 64 of them. Every faculty, every club, no matter how small, and other groups outside the university had to have its own special party to wish Dr. and Mrs. Outerbridge well as they left Japan and Kwansei Gakuin after serving Kwansei Gakuin since 1910. But this was only the beginning of the day.

By 2 o'clock the deck of the *Hikawa* was crowded with students and teachers, each wanting to shake hands with Dr. and Mrs. Outerbridge. One group retreated only to make way for the next. On the dock, level with the passenger deck, was the K.G. Band, and lined up near them was the Glee Club. (Nippon Ichi, in other words the best in Japan.) From time to time the band would play a cheerful march, or some other stirring tune. Then they would turn to one of the rather doleful hymns, time

Photo "Osaka Mainichi"

Dr. and Mrs. H. W. Outerbridge are shown on the deck of the "Hikawa" acknowledging farewells of students of Kwansei Gakuin and friends as they depart for Canada after years of faithful service to Japan.

honoured for such occasions and guaranteed to dampen the eye. At about 2.15, on the deck of the ship there was a brief service of worship, led by the students of the Student Christian Movement, who had prepared printed hymn sheets. This was relayed through the clanks and groans of the winches by loudspeaker to the "see-er offers" on the dock. "A strange idea, but impressive," was the comment of a veteran missionary. Shortly before 3 o'clock, the ship was cleared of visitors. It became increasingly difficult to move about on the dock. The *Osaka Mainichi* estimated the crowd at 3,000 persons. At this point the Glee Club sang the school song and one or two other favourites from their repertory. Their harmony is grand. Just before the lines were cast, the band played again, this time "O Canada" and "God Save the Queen" doubtless learned specially for this occasion. Finally they played the school song again and this time everyone joined in.

As the ship pulled away and the coloured tape stretched and broke, the band struck up with Auld Lang Syne. Some of the students began to trickle away from the crowd—but only to pile into the launches, 4 or 5 of them, carrying about 50 students each, including the band and the K.G. standard bearer. These launches accompanied the liner out of the harbour, the band playing, and various people shouting messages to the Outerbridges, over the loudspeaker. A letter from Yokohama from Mrs. Bray, another K.G. staff member sailing with them, reports that on the ship from captain to steward they are saying, "We NEVER saw anything like this before."

The Outerbridges are so much a part of K.G. that we are all feeling a little as if someone had carried off one of the buildings in the night. The good wishes of K.G. and deep gratitude for years of cheerful, faithful service go with them to Canada.

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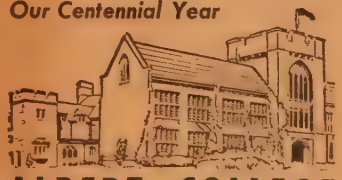

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Mr. Wilfred Ramkerrysingh, Organizing Secretary of the Boys' Work Board of the Presbyterian Church in Trinidad went to the beautiful little Presbyterian Church at Calcutta Settlement where this year one of the hundred or more services to mark Christian Literature Sunday was observed. Thirty-two people were present, many examining the books on display.

Rev. E. A. Martineau and Mrs. Martineau on their departure for Morpeth from City View, Ont., were honoured by the congregation. A purse of money was presented to both and flowers to Mrs. Martineau.

Rev. J. B. Townend and Mrs. Townend on departure from Inwood, Ont., to their new Charge, St. Luke's Church, Sarnia, were presented by the congregation with a davenport.

Rev. S. G. Woolfry and Mrs. Woolfry on their departure from Knox Church, Vancouver, for Wesley Church, Hamilton, Bermuda. were honoured at a congregational gathering. The presentation was in the form of a purse made of seal skin from Mr. Woolfry's native province, Nfld.

Rev. H. D. Marr and Mrs. Marr, the former Clara Jost, on July 15th celebrated their Diamond Wedding Anniversary with a reception at their home 1334a 12th Ave. W., Calgary, when all members of the family and old friends gathered to congratulate this couple married in Guysboro, N.S.

Miss Ruth Fairty, Supt. of Primary Dept., Carlton St. Sunday School, Toronto, was given a dinner by fifty other colleagues and pupils, past and present, to celebrate her Golden Anniversary of service with that Department. Miss Fairty was herself a Primary class member at Carlton St. and in 1906 became the Secretary; in 1920, Superintendent.

New Appointments

Rev. G. K. Brown, Ph.D., D.Litt., has been appointed to the staff of United College, Winnipeg, as Director of Library Research and Professor of Religion. A Congregational minister, he has recently been Dean and Senior Lecturer in Philosophy in the Malayan College, Wolverhampton, England.

Rev. Gordon W. Porter, formerly minister of St. Paul's Avenue-Road Church, Toronto, has been appointed Superintendent of Home Missions for Quebec and Eastern Ontario, succeeding Rev. J. I. MacKay, D.D. He began his new duties August 1st.

Mr. Philip H. Spence, Winnipeg and Fort William, has recently been appointed by the Board of Men as Secretary of the National Association of A.O.T.S. (As One That Serves) Clubs.

Rev. Howard M. Pentland, St. David's Church, Hamilton, Ont., was Chaplain to the Second Convention of the United Handicapped Groups held in Hamilton with some two hundred handicapped people in attendance. Mr. Pentland's sermon was on "Faith and Healing."

Flight Lieutenant, Rev. Edward A. Christie, Protestant Chaplain, R.C.A.F. Station, Gimli, Man., was admitted to the degree of Master of Arts at the Spring Convocation of the University of Toronto.

Rev. W. Fingland, D.D., completed twenty-five years as pastor of St. Andrew's Church, Niagara Falls, Ont. Following a congregational meeting at which recognition of this event was made, the minister and Mrs. Fingland invited the congregation to be their guests at a reception.

Flight Lieutenant Rev. J. H. McAvany, Chaplain (P) R.C.A.F. Station, Goose Bay, Labrador, received seven young people into The United Church of Canada on profession of faith at a service in the chapel. They had been members of a two and one-half month class he conducted.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WE hoped to read the books we took on vacation, but we didn't. En route to Edmonton to the Canadian Women's Press Club Convention, we discovered that the Super-Continental had a library of Canadian books. Not having read "The Salt Box" that delightful story of a family in a Nova Scotia house written by Jan Hilliard, we borrowed and finished it in the two days. The Steward told us that the books in the Library were read particularly by passengers travelling across the continent. The selection was excellent.

At Jasper one of the young students in charge of the Library told us that guests at the Lodge ask for books on Alberta, on wild flowers and wild animals of the area and occasionally request a Canadian history. At Lake Louise we found the library in the housekeeper's room. She let us look at the list of books on loan, but the season was only beginning and not many were out. Here also, the books selected were mainly those telling the Alberta story, and the guides to wild flowers and animals. The little English housekeeper told us how very greatly impressed she had been on her arrival in Canada with our public library system, particularly in Toronto.

At the Banff Springs Hotel we learned that not many guests borrowed books because there were so many things to do, but that members of the staff used the library. On a shaded seat by the path leading to the Golf Club House, a middle-aged man was reading "Greek Gods and their Myths." My Calgary host was "Inside Africa", with John Gunther, and planning to take with him on a British Columbia vacation some "good, heavy books" for in the summer he had time to get into them.

We opened "Cousin Elva" in the cool Calgary garden and even read aloud snatches of it, remembering the little rhyme of years back: "I dearly love to read aloud, but no one likes to hear me do it."

Up to the point of departure for the East we hadn't seen anyone reading a paper-covered murder mystery, but on the C.P.R. "Dominion" homeward bound, a young Air Force Officer and one of the handsome Royal North West Mounted police officers were oblivious to surroundings while they aided the police to solve the murder.

There was no library on that train of twenty-one coaches but there were the current newspapers and a good selection of magazines. However not many were reading. Most passengers were up riding as on a soft cloud in the Dome car, watching the matchless Canadian scenery. The couple from Honolulu were entranced when, after leaving Winnipeg, we watched the dance of the Northern Lights across the sky, and the flight of fireflies among the dark trees. Next day the dome had its full quota as the train skirted the rugged shores of Lake Superior. Books remained unopened. After dark, too, the group high up never tired of watching the long train throw a lighted shadow on the water as it

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curved around the little Northern lakes. It was late before we could bring ourselves to go down.

There was no time at all for reading on that journey. The "whodunits" came back to Toronto unopened.

* * * * *

So little space! So many books! The only thing to do is to synopsize a number of the reviews. These follow:

JUSTICE BY MIDNIGHT *by the late Jeffrey Farnol, Edited by Phyllis Farnol.* (Toronto: The Ryerson Pres.) $2.00.

This book prepared from rough notes of the late popular writer is vigorous, thrilling, and will bring delight to Farnol fans.

CAPTAIN OF THE DISCOVERY; the story of Capt. George Vancouver *by Rhoderick Haig-Brown.* (Toronto: Macmillan.) $2.00.

A new title in the young people's series, "Great Stories of Canada." Vancouver began his career at fifteen under the famous Captain Cook. He explored the whole northwest coast of America from California to Alaska for four years, returning with the islands and channels of the Canadian Pacific coast well charted. Dying at the early age of forty, he left an account of his voyage so well written it makes the people of that time live again. Good line drawings.

NO CITATION *by James Allan.* (Toronto: The Ryerson Press.) $3.25.

A prisoner-of-war story. Narrative reads well and fast but like many others tells the sad revealing story of the other side of war in prison camps. The reviewer, Mrs. Honor Buttars, asks of Mr. Allan and all the Mr. Allans who write these accounts "what did the experiences really do?" She cites Bonnhoeffer who wrote his letters from prison and Bunyan his *Pilgrim's Progress,* "Do you, too, see anything beyond your own sufferings, than the admiration of the world for a brave man hard done by?"

MORE THAN WORDS. (Toronto: The Oxford University Press.) $2.50.

One might call this book an encyclopaedia of Christian church terms for young readers twelve years and up. It was designed for use with the Seabury Series seventh grade, "WHY Should I" and is an American Episcopalian production. Valuable on S.S. library shelf, of use in sermonette or children's story during church hour and with some adaptation, in Junior Communicants class.

THE GRANDEUR AND MISERY OF MAN *by* David E. Roberts. Introduction by Paul Tillich. (Toronto: The Oxford University Press.) $3.00.

This volume of twenty sermons can be warmly recommended to those with some knowledge of theology or psychology or to those with questions and qualms in this hard, tense world. What the writer deals with, on one hand is the conflicts and anxiety and emptiness of life on the secular and humanistic level. What he treats, on the other hand, is the freedom, the urgently needed individuality and the certainty that can come or be given in fellowship with the creative life and love of God.

KANCHENJUNGA *by John W. Tucker.* (Toronto: The Ryerson Press.) $4.00.

This is a record of the courage, persistence and determination of men in climbing the third mountain of the world. The reconnaissance climb of the southwest approach to the mountain making possible the climb to the summit by Dr. Charles Evans and his party, May 25, 1955, is a record of invincible and indefatigable achievement in the face of all the ills of a mountain said to be the most beautiful but the most dangerous in the world, even more difficult than Everest.

MOLLY IN THE MIDDLE *by Eleanor Frances* $2.75.
Lattimore. (Toronto: George J. McLeod, Ltd.)

A story of happy family life revolving particularly around Molly, the middle child in the family of nine, and Edward whose care is her responsibility.

THE AARONSBURG STORY *by Arthur H. Lewis.* (Toronto: Copp Clark.) $4.00.

Aaronsburg was founded by people of Pennsylvania Dutch descent, but called after a Jewish trader who gave them land for their first church, money to help build it and their first Communion set. The author saw the possibility of using the story to dramatize the sense of brotherhood. And "when Americans set out to promote something, boy, they really make a job of it! Here's a lesson in promotion, public relations, et al, if there ever was one!"

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Churches

Plenty, Sask., Church, Rev. W. J. Lane, minister, marked its Golden Jubilee with special services in the newly decorated church, when Rev. John Wilkinson, Briercrest, a former minister, was special preacher. Over three hundred guests came for the occasion, most remaining for luncheon presided over by Mr. J. J. Burton when the four-tiered cake, gift of the Rogers family, graced the head table. The Rogers also presented a beautiful cross dedicated by the minister at the evening service.

St. Andrew's Church, Niagara Falls, Ont. Rev. W. Fingland, minister, in October will complete one hundred years since its organization. In that year the present church building was erected.

The Whitebread Church, in its early years known as "Brown's Methodist Church" on the Port Lambton, Ont. Charge marked its 75th anniversary, and the early summer weather was ideal for the congregation of three hundred which filled the building and overflowed on to the lawn where the service came over the public address system. Mr. D. Eby who was ministering to the congregation at that time assisted in the service and Rev. J. P. Cooke, a former minister, was guest speaker.

Twenty simultaneous Church Services with a congregation totalling more than 10,000 soldiers were held in one huge field Sunday July 1st, just before the inspection of the 1st Canadian Infantry Division by Governor General Vincent Massey. The church services took place at the Blissville Airport where the inspection and march past was held. Services were both Protestant and Roman Catholic.

John St. Church, Sault Ste. Marie, Ont., Rev. James H. A. Warr, minister, turned the first sod for the new building to be erected to replace the present church which will now be re-designed for Christian Education purposes. Rev. J. M. Dudgeon, minister from 1930-1936, assisted the present minister in the ceremony.

First Church, Owen Sound, Ont., Rev. David Cavers, minister, as the result of a Mission to adherents followed by a period of instruction based on the Statement of Faith, increased their resident membership by seventeen per cent.

St. Andrew's Church, Haney, B.C., Rev. Gilbert C. Johnson, minister. During the latter part of May, in June and the first of July services were all related to the opening of the new church officially dedicated May 23rd by Rev. W. S. Taylor, D.D., President of the Conference, with Rev. R. R. Cunningham, St. Andrews-Wesley Church, Vancouver, preaching the sermon.

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Why should it be possible for a non-member of the United Church to serve on the Committee of Stewards?

A. Occasionally, for personal or family or geographic reasons, some good Christian may be ready to work hard in the United Church but is not ready to join it officially. He may be able to make a fine contribution through the Committee of Stewards. In some of our remote northern towns where the United Church has the only congregation, Anglican, Baptist and Presbyterian families worship and work amicably together without transferring their membership.

Q. Who was Saint Margaret? We know of several "St. Margaret Churches," including a new United Church.

A. Queen Margaret of Scotland in late 11th century, the wife of Malcolm 3rd, and mother of David I. Through her influence the Roman ritual was introduced into Scotland. This may have been a good reason for lovely Scottish lassies, and many Church guilds to be called after her, but hardly a good enough reason for the naming of a United Church.

Q. Is the Lorne Park Free Methodist College co-educational, and does it take other than United Church young people?

A. Yes. Young people from many denominations attend.

Q. How do we find out about getting something worthwhile started among our teen-agers?

A. Write The Board of Christian Education for assistance. Also your Presbytery Convener should help.

Q. Does an elder who is appointed by a congregation for a life term continue in office when he transfers his membership to another congregation?

A. No.

Q. We have heard that the white man is slowly exterminating the Canadian Indian. Is this true?

A. The unvanishing race has increased by about 30 per cent. in the past 30 years.

Q. How large a membership has the Woman's Missionary Society?

A. In the adult auxiliaries there are close to 100,000 members. In addition about another 180,000 in circles, groups, bands, etc., for children and young ladies.

Q. I've been told that our job in the W.A. is to keep the parsonage decorated, and help put on suppers. Is this all?

A. No, there is much more to it than that. Ask your President or minister for a copy of the constitution, which says among other things that the purpose is: "To acquire a faith through Christian experience, study, worship, and giving."

Q. We find it convenient to leave some of the bread and wine for communion in a little room off the gallery. It is much simpler to serve than carrying it up the gallery steps. Some of the elders have been questioning this.

A. They should. All the elements should be on the table for the prayer of consecration.

Q. There is some question in our Church about whether the Boy Scouts are responsible to the Session, or to the Scout Association.

A. The Session should be responsible for all youth activities and training in the Church. However, the Scouts will also have some responsibility to the local association. If this is properly organized and administered there should be no conflict.

Q. Can you tell us of anyone to whom we could send back numbers of Sunday School papers and lesson helps?

A. No. But we will be glad to print it if anyone else can.

Q. Is the cartoon the only form of humour permissible in THE OBSERVER*?*

A. No.

Q. Why don't Roman Catholic Priests pay income taxes?

A. If they have private incomes they do. Normally they are granted from their Church living allowance, which we understand is not considered income for tax purposes.

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MISSISSAUGAS

(*Continued from page* 15)

larly to conduct the affairs of the Mission. The Mohawk Recording Steward is a graduate of the Ontario Agricultural College at Guelph.

The churches are all modernized, being Hydro-lighted, and the envelope system of stewardship is well established.

Over the years, the Evangel has caused the joyful light of Christian experience to shine through copper hued faces. Here, dressed in beads and feathers, have been met some of "the most unforgettable" Indian personalities.

Long before the surrounding villages of Hagersville and Caledonia had resident ministers, ordained men were appointed to this Mission. The early marriage and baptismal records of 1830 bear the names of many Anglo-Saxon families.

Today, the resident missionary is the Rev. Gerald Elmer Elliott, B.A., 1955 graduate of Emmanuel College. Through this young family, our Church has heard and responded to the high challenge of Indian Mission work. They are serving these modern, T-V minded Indians, as their forebears did, in the days of "the forest primeval." ●

PRUDENCE

(*Continued from page* 17)

Toronto, were thinking about Christmas cards. They shared an interest in Christian art, although neither were artists. One was working on her M.A. in English, and looked forward to a writing career; the other was enrolled in theology.

They and their Christian friends were faced with two choices in the matter of greeting cards. Either they could choose sentimental religious or smart secular cards. These young women decided there was a need for well-designed, modern, religious cards and they arranged with artist and printer to produce that type of Christmas card. That first year, with very limited advertising, they sold thousands of cards, and after Christmas their customers were asking, "What else have you got?" Thus was born Bede House, an attempt to put good, modern art at the service of the Christian faith.

The one-time English student, Miss Clare Slater, is still guiding the business. Her friend, who has since married a clergyman and is living in New York, advises when important decisions are being made.

Bede House designs are clean-cut and hard to miss; its premises are not. One has to look carefully to find its door, below street level, and the room is dark and piled high with packages. It is a struggling enterprise, and that struggle gives depth and drive to its mission.

Bede House produces Christmas cards, powerful tracts for the modern sinner, and is about to produce a full set of Church calendars, all of good design and consciously unsentimental. American churches buy more Bede House work than Canadian churches do, and in Canada the western clergy are better customers than eastern clergy. The best customers of all are Missouri Synod Lutherans. For some it is a matter of getting used to Bede House designs. Usually among a group of samples mailed to clergy there will be one extremely modern design for which almost no orders come in. However, after a second or third mailing, that same design is fairly popular.

Most of the art work and writing is done for Bede House by Christians without theological training. A board of directors shares the burden of management now, and new pieces of work are submitted to clergy friends who examine them for any breaches in orthodoxy.

We talk a lot in the church about the difficulty of communicating the gospel to the ordinary man. Bede House is, I believe, a sincere and well-conceived attempt to communicate the Christian faith to the modern mind through art. It deserves our attention and our support. ●

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(*Continued from page* 15)

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British Columbia Conference

Ministerial Commissioners—Revs. E. H. Birdsall, Vancouver; T. W. Bulman, Smithers; J. C. Cinnamon, Langley Prairie; N. J. Crees, Ladner; W. Deans, Vancouver; Hislop Dickson, North Vancouver; F. H. Golightly, Duncan; George H. Hamilton, Vancouver; Norah L. Hughes, Fernie; P. H. Kelly, Nanaimo; C. G. MacKenzie, Victoria; R. A. McLaren, Naramata; E. Rands, Penticton; R. A. Redman, Vancouver; W. J. Selder, New Westminster; W. S. Taylor, Vancouver; G. M. Tuttle, Vancouver; H. M. Wingfield, Ocean Falls.

Non-Ministerial Commissioners — A. J. Adams, Vanderhoof; Mrs. E. R. Bewell, Victoria; B. C. Bracewell, Victoria; L. C. Bushell, Vancouver; D. E. Buzza, Langley; A. Campbell, Vancouver; John Cowan, Hollyburn; A. C. Fleming, West Summerland; Mrs. Eleanor Anderson, Westview; Capt. H. S. Hilton, Vancouver; Bruce Irwin, North Vancouver; W. J. E. Jamieson, Victoria; Donald McKinnon, Abbotsford; Wm. Robinson, Klemtu; Miss Mary Smart, Vancouver; G. F. Turner, Vancouver; W. H. Whiteley, Vancouver; Bruce Young, Trail.

Commissioners from Overseas Missions Councils

Ministerial Commissioners—Angola, West Africa, Rev. Theodore L. Tucker; India, Rev. G. Earl Leard, New York; Trinidad, Rev. A. C. Dayfoot; Japan, Rev. Floyd G. Howlett; Korea, Rev. William Scott.

Non-Ministerial Commissioners — Angola, West Africa, Dr. W. S. Gilchrist; India, Dr. Catharine Whittier; Hong Kong, Dr. Leslie G. Kilborn; Trinidad, Miss Christine MacDougall; Japan, Miss Margaret Trueman; Korea, Miss Ada Sandell.

EYES ON WINDSOR

(*Continued from page 7*)

some of the methods and traditions of the nineteenth.

The United Church is part of the great Catholic Church. It is also Protestant and Reformed, and it is called upon, democratically to examine and criticize itself, and with God's help move out in new directions.

This part of the Council's work will be seen when the Commission on Hospitals, and the Commission on Indian work report.

The Church's Hospitals

We have fourteen hospitals. They were organized in frontier communities to provide a ministry of healing to those people who were not being cared for by the community or state. We have worked on the assumption that hospitals should be provided by the community or municipality, and in recent years two of our northern Ontario hospitals have been handed over to the communities. Is this a good thing? There are some, especially in Alberta, who feel that the Church should do more healing work, by establishing Grade A hospitals in the large centres. Some of our work has been excellent; all of it has been valuable. But we have failed to staff them consistently with the sort of personnel we should have.

For two years a Commission has been studying this, and will bring in a great deal of information and recommendations. This is critical; all of us should be interested in what action is taken.

Indian Work

The United Church has 65 Indian Missions. In the last twenty-five years there has been an increase of almost 50 per cent. in the Indian population. The nation has been taking some hard looks at its relations with the Indians, and there has been some pretty sharp criticism of our own work, by those most intimate with it. Two years ago the Council ordered that a Commission be set up to study its work and bring in recommendations. A long report will be presented to the Council. Final decisions will not likely be made at Windsor but there will be soul-searching.

One could go on to mention the Commission on the Christian Faith which has been studying funeral customs across the Church and has prepared a report designed to aid people in time of the death of loved ones, and help ministers to be of greater assistance in moments of shock and loneliness.

SO THIS IS WINDSOR

(*Continued from page 14*)

THE OBSERVER goes into fifty per cent. of the city's United Church homes.

This, then, is Windsor, Canada's most southern city, which will play host to the 17th General Council from September 12 to 21. It will be the first time that the Council has met that far south, and Windsorites are going all-out to make it a memorable occasion. The whole city is planning for it, with many people spending hundreds of hours arranging billets and entertainment in addition to the many details that have to be attended to before commissioners start arriving.

Visitors will find it a busy, cosmopolitan, international, industrial, hospitable and hot city. But don't believe all they tell you about it being the "Texas of Canada." •

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World Council

What They Did at Budapest

"The World wants peace but will not gain it unless men are ready to make sacrifices for peace and abandon practices which make for war," the Central Committee of the World Council of Churches states in a release to member churches. The statement further declared that to move out of a state of cold war into real peace requires respect for truth under all circumstances. People, it declared, must not be subjected to deliberate misrepresentation of false propaganda. They must have access to information and be free to discover the truth for themselves.

The Central Committee, the governing body of the World Council of Churches between the six-year Assemblies, met for the first time in Eastern Europe, during August, and concluded its sessions with delegates preaching to crowded congregations in Budapest churches. Dr. Ernest E. Long, Secretary of the General Council, represented The United Church of Canada. Twenty-eight countries sent delegates.

Discussions centred around two main themes: "Proselytism and Religious Liberty" and "The Churches and the Building of a Responsible International Society."

These things were done: Plans were made to strengthen the growing co-operation between the World Council and the International Missionary Council; decided new patterns of co-operation between the churches of Asia, the World Council and the International Missionary Council should be considered at a meeting in Sumatra in 1957; told of probability of a meeting to be held this winter with representatives of the Russian Orthodox Church which has indicated its readiness to consider possible participation in the ecumenical movement; protested the difficulties in the way of proper functioning of the Protestant Theological Seminary in Spain.

A definition of "Religious Proselytism" was made by commission under Bishop Dun of Washington, D.C. It is defined as occuring when "the aim is not primarily to witness to truth and to God, but to advance the interests of a particular church or group and when the means used to induce members of other churches to transfer their membership is not compatible with 'purity of the gospel' or expresses contempt for another church."

Two Conferences

Newfoundland

In reporting the *Newfoundland Conference,* Rev. A. N. Holmes, Harbor Grace, spoke of the sessions meeting for the first time in Bonavista; of the ordination of four young men: Alex Coles, Ernest L. Ivany; Levi Mehaney and Hubert A. Mercer; of the success of the Experimental School for retarded children in Newfoundland which the United Church started last year and which is now firmly established and of the opening of a second school; of the acute shortage of ministers, more than half the charges being served by unordained men; and of an aggravated situation owing to the rapid growth of new charges created by National Defence townsites and the centralization of population which has disrupted home life, broken up the long established church connections in fishing villages, and increased the number of unchurched and inactive families. Mr. Holmes wrote also of the knotty problems arising out of the denominational system of Education which were highlighted at the Conference. These included the present set-up which is proving difficult, a shortage of suitably trained teachers and an accelerated building programme which has added to the duties and responsibilities of the already over-worked ministers.

As this Conference has always been deeply concerned with Christian Education that committee had special privileges and reported to an open session when a large congregation was present, the report showing an increasing interest in the through-the-week activities with emphasis on boys' groups and camps. Rev. John Stewart of the Atlantic Christian Training Centre spoke on behalf of the good work being done there. The Conference strongly supports the project.

British Columbia

British Columbia Conference, according to a report by Rev. A. M. Little feeling uneasy about the extent to which routine business interfered with discussion of vital issues asked for drastic revision of procedure; objected to the effort of Pensions Committee to send four presbytery memorials opposing present pension plan to General Council, and passed a resolution endorsing plan, commending the booklet and expressing appreciation for the increase in group insurance; heard the recommendation for an industrial chaplain for Vancouver area; listened to recommendation of Evangelism and Social Service Committee calling for—militant action against Bingo—an appeal to General Council to take action regarding Capital Punishment—an increase in Old Age Pensions—hospitalization for the chronically ill—improved housing for Indian villages and establishment of a Marriage Guidance Council;

TO BROADCAST

Rev. Orville P. Hossie, Trinity Church, Kitchener, Ont., will broadcast over the Trans-Canada network of the C.B.C. Sunday, Sept. 9th,, 2.30-3.00 p.m., E.D.T.

heard an extensive brief and supported plan to set up technical assistance Programme for backward areas if General Council took no action; noted plan of Christian Education Committee to appoint Field Secretary in Boys' Work; welcomed Miss Nancy Holman as Associate Secretary and were told of the purchase of Moorcroft—75-acre campsite on Vancouver Island.

Workshop groups again afforded opportunity for participation and discussion for which delegates were grateful.

There were 57 changes in pastoral relationships which gave the Settlement Committee a very difficult task. Conference reluctantly surrendered two of its well known ministers to headquarters in Toronto; Rev. C. M. Stewart to Board of Stewardship and Information and Rev. Keith Woollard, to be Director of radio and television.

Seven candidates for the ministry were ordained and two deaconeses designated. Dr. W. S. Taylor, Principal of Union College, was elected president. The Devotional Addresses were given by Rev. John Short of St. George's Church, Toronto.

Pre-Council Conference

AT least 90 commissioners to General Council, from every Conference, along with more than 60 other adult leaders, mainly from Central Canada, will take over Alma College, St. Thomas, Ont., for four days this month. The occasion will be a Pre-Council Conference on "Communicating the Gospel," from September 8 to 11. It will be the fifth such event held since 1936.

In the past, these conferences have concerned themselves with organization and programmes of the church. This year, the entire emphasis will be on ways and means of communicating the gospel: "In and through the church," "to and through the family," "in and through your vocation," "throughout the community."

The conference is sponsored by the Committee on Co-ordination of Adult Work in The United Church of Canada, which represents seven boards or committees of the church.

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Pulpit Vacancies

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Gladstone (Man.) Pastoral Charge (two-point) becoming vacant Nov. 1st. Interested parties contact B. L. MacKenzie, Gladstone, Man.

Moosomin, two-point charge, Qu'Appelle Presbytery, requires minister. Those interested write Mrs. J. E. Smith, Moosomin, Sask.

Hawkesbury, Ont., two-point charge is vacant. In addition, during the summer months an occasional service is held in L'Orignal and one service a month in Pointe Fortune, Que. Interested ministers write to R. H. MacLean, Hawkesbury, Ont.

Eganville pastoral charge is now vacant. Interested ministers please contact James Moore, Chairman of Pulpit Committee, Eganville, Ontario.

Fort Saskatchewan two-point charge, vacant September 1st. Interested ministers write Mrs. A. A. Williston, Fort Saskatchewan, Alberta.

Onondaga and Salt's Springs, two-point charge, Brant Presbytery, is now vacant. Ministers interested apply to Earl Hamilton, R.R. 2, Cainsville, Ontario.

South Burnaby United Church is vacant. Interested ministers write to Rev. A. MacLean, 4006 Imperial Street, South Burnaby, B.C.

Bayfield, N.B., five-point pastoral charge is vacant. Ministers interested please apply to Carl C. Allen, Recording Steward, Melrose, N.B.

Wanstead United Church, Toronto East Presbytery, becomes vacant October 1, 1956. Interested ministers please apply to Mr. R. Eldridge, Chairman, Pastoral Relations Committee, 537 Victoria Park Ave., Toronto 13, Ont.

Rockyford-Carbon-Rosebud, three-point charge, Drumheller Presbytery, requires minister. Duties commence September 1st. Interested ministers please write Simon Roppel, Rockyford, Alberta.

Maxwell pastoral charge, Grey Presbytery, vacant. Four points, three per Sunday. Please write Mr. Joseph Wright, Maxwell (via Flesherton), Ontario.

Wesley United Church, Toronto, vacant. Ministers interested please communicate with W. G. Chipp, 20th Floor, Star Building, Toronto.

King Memorial, Winnipeg, due to Rev. H. G. Tolton's resignation, requires minister on or after Sept. 1st. If interested, please write to Secretary, Pastoral Relations Committee, King Memorial Church, Winnipeg 5, Man.

Glen Margaret four-point pastoral charge, Halifax Presbytery, will be vacant October 1st. Interested ministers please communicate with Mr. Henry M. Evans, Recording Steward, Boutilier's Point, Nova Scotia.

Wakefield-Alcove three-point charge, serving five preaching points in summer with student assistant will be vacant Sept. 1st. Please write Donald W. McGarry, P.O. Box 173, Wakefield, Quebec, Secretary, Pastoral Relations Committee.

The Pulpit of First United Church, Melville, Sask., will be vacant September 15th. Interested ministers please write J. K. Reynolds, Secretary, Melville, Sask.

Trays Available

Several trays of Le Page Communion Ware are available. Any congregation desiring these may write Rev. George M. Marshall, 341 Baltimore Rd., Winnipeg, Man.

Trunks Wanted

The Rev. John Tucker, D.D., 957 Melton Drive, Port Credit, Ont., needs a few second-hand trunks in good condition in which to take used clothing to Portugal. Before sending the trunks kindly write details to Dr. Tucker. Dr. Tucker, who has been on furlough from his work in Portugal, is returning early in October.

Music School

The Standing Committee on Church Worship and Ritual through its subcommittee on Church Music has held six regional Schools of Church Music in the past three or four years. The next School will be held at Emmanuel College, Toronto, Sept. 5-7. Leaders will include Rev. Professor K. H. Cousland, Rev. Victor Fiddes, Dr. Stanley Osborne, Rev. Paul Field, Dr. Healey Willan, Mr. David Ouchterlony, Mr. Douglas Elliott and Mr. Clifford McAree.

The programme of the Thursday session has been planned to be of interest to Ministers as well as Choirmasters.

Accommodation is being provided in the Residences at Victoria University.

Minister's Addresses

Rev. A. B. Irwin, Associate Minister, Wesley Church, 82 Elm St., Brantford, Ont.

Rev. W. A. Westcott, Grahamville Manse, 25 Woodward Ave., Brampton, Ont.

Birth

McCOLL—To Rev. and Mrs. R. H. McColl at the Catherine Booth Hospital, Montreal, on August 4, 1956, the gift of a son, John Andrew, brother for Hugh.

NOTE: The publisher of the book "Stories from the Bible" which appeared in the August 1st issue is the Oxford Press, Toronto.

Publishing House Notes

Church and Church School Supplies

The new and enlarged Catalogue of Church and Church School Supplies which we issued a year ago was intended to serve for at least two years. It should still be used for ordering materials.

Ministers and Secretaries will receive shortly a list of price changes, some up and some down, and notice of items no longer available. If any official has mislaid or passed on the catalogue, please feel free to write for another. We shall be glad to provide them for Departmental Superintendents who wish to order supplies for their teachers or pupils, and to officers of Mens', Womens' and Youth groups.

This is the time of year to make sure of adequate materials for all organizations within the local Church.

The Book Steward.

Obituary

WILFRED S. BROOKS, a 1915 graduate of Westminster Hall, Vancouver, passed away on March 16th. He was one of the young Scots who served on the mission fields of British Columbia and Alberta. After graduation he was called to Bassano and in 1919 to Gem, Alberta. On returning to Scotland he served the Church in Jamaica, B.W.I., then became minister at Cranstonhill church, Glasgow, Whithorn, and Corrie in the Isle of Arran.

THAT 20% MORE

FOR three months our Church has constantly held an increase of approximately 17 per cent. over 1955—and we are grateful.

We have returned from the refreshment of our holidays to the labour of the hour. May I beseech you to put the M. and M. as a top priority in your schedule of interest.

If we are to reach our 1956 budget of $5,000,000 and the extra $500,000 for church extension, our Church as a whole must give over 20 per cent. more than last year. We can do it—but will we?

I leave that question with you and it is safe.

COMPARATIVE STATEMENT

Conference	1954	To Aug. 15, 1955	To Aug. 15, 1956
Newfoundland	$ 15,444.38	$ 13,915.02	$ 19,354.20
Maritimes	150,960.40	164,917.59	189,138.91
Montreal and Ottawa	206,897.63	210,194.68	235,001.75
Bay of Quinte	133,914.31	137,500.03	160,773.57
Toronto	393,161.69	385,894.78	465,341.37
Hamilton	259,153.90	275,237.65	317,779.90
London	220,542.56	203,445.23	243,973.92
Manitoba	108,834.83	109,082.80	119,574.04
Saskatchewan	91,281.74	87,425.86	96,409.04
Alberta	107,304.96	109,433.21	127,977.13
British Columbia	118,090.41	132,529.65	145,135.98
General Donations	10,528.54	11,179.20	20,842.55
	$1,816,115.35	$1,840,755.70	$2,141,302.36

1956 . . . . . $2,141,302.36
1955 . . . . . 1,840,755.70
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WANTED, first of September, two women for Church Institution near Toronto, one to do plain cooking and one to do laundry and cleaning. Good salary and pleasant surroundings. Box 17, THE UNITED CHURCH OBSERVER.

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1 A. AGENTS WANTED

CHURCH Groups, boys and girls, write now for sample Christmas Cards, Stationery, Novelties, Books, Bibles, Everyday Cards personalized. 84 items. Rev. James, Metcalfe, Ontario.

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5. CHOIR PERSONNEL WANTED

ORGANIST - CHOIRMASTER or Organist required for Noranda-Rouyn United Church. Duties may commence any time after June 30th, preferably before Sept. 1st. Exceptional opportunities for music teachers in adjoining cities of Noranda and Rouyn. Apply — Music Committee, Noranda-Rouyn United Church, Box 215, Noranda, Que.

ORGANIST-choirleader required for Oak Bay United Church, Victoria, B.C. Hammond Organ. Reply to J. U. Peters, 2374 Rosario St., Victoria, giving qualifications and salary expected.

ORGANIST and Choir Leader required for Trinity United Church, Newmarket, Ont., beginning Sept. 1, 1956. New three manual Keate's Organ—Senior and Junior Choirs in operation. Unlimited opportunities in the community for qualified teacher of music. Apply stating qualifications, experience, age and salary desired to Elgin Evans, Chairman of Music Committee, Newmarket, R.R. 1, Ont. Phone 1008J, Newmarket.

5. CHOIR PERSONNEL WANTED (Continued)

CHURCH Soloists required for St. James United Church, Montreal. Permanent Alto and Tenor soloists to commence September 9th, also Choristers in all sections. Apply by letter to Mr. Arnold Bellis at 3550 Peel St., Montreal.

6. ASSISTANT MINISTERS WANTED

BUSY expanding suburban church requires full or part-time assistance from retired minister or minister doing post-grad study, or young minister (preferably single), as soon as possible. Write Rev. Arthur Organ, Mount Royal United Church, 1800 Graham Blvd., Town of Mount Royal, Montreal 16.

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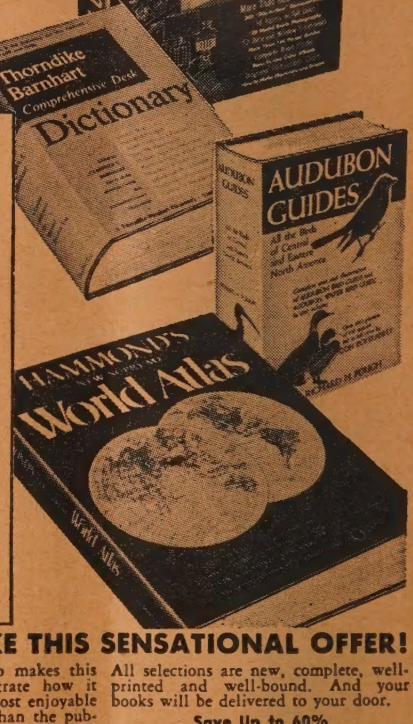

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